

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Jackson, Miss., February 23, 1939

NEW SERIES
VOLUME XLI. No. 8

Sparks and Splinters

Dr. Kerr Boyce Tupper of Mercer University is supply pastor for First Church, Macon, Ga., since the going of Dr. J. P. Boone to Texas.

The church at Bassfield was made happier and stronger last week when a score or more pledged themselves to give the Lord a larger place in their lives by tithing their income.

Dr. J. L. Slaughter preached a series of four sermons at First Church, Birmingham; one to children, another to youth, another to the middle aged, and the fourth to the old people.

Dr. Geo. W. Truett has been with Pastor D. M. Gardner in a revival meeting in First Church, St. Petersburg, Florida. This church has probably more tourists attending its services than any other Baptist church in America.

When Paul was put in jail with chains on his hands, he wrote, "The word of God is not bound." Efforts to prevent preaching often result in the spread of the gospel. Recently 1602 church houses of our Baptist people in Rumania were closed. But services were held every Sunday twice a day in 20,000 homes.

In discussing the meeting place of the Southern Baptist Convention, one thing must not be left out of consideration. Baptist pastors in the entertaining city have heavy work in preparation for the meeting. It may be necessary for the Executive Committee to assume some of this labor, and relieve the pastors.

It is said by an agricultural engineer that in what is known as the "dust bowl" in the west, a few feet under ground is enough water to float a fleet of battle ships. And you may add to this that within reach of all the spiritually barren lives in our churches there is enough grace to make a fruitful field and victorious lives.

Dr. L. L. Gwaltney, editor of the Alabama Baptist, says that in the past 20 years he has attended as many as 700 denominational gatherings and has been "pinch hitter" for every Baptist cause in these meetings. Now he is wondering if it might not be fair for others to feel some responsibility for the paper.

The following wire comes from D. A. McCall, Corresponding Secretary for the State Convention Board, from a pastors' conference in Laurel: "I will be glad to pay for several rural pastors staying at the Evangelistic Conference in Clinton next week. Let them write me at once, and I will confirm as many as I can take. Will be glad to have some from all sections of the state write in."

Next Thursday evening the saints at Prentiss are expecting two hundred men from the churches in their association, to look into the wisdom and practicality of organizing another Brotherhood for the county. Surely the men of our churches are rallying to the call of the hour for active participation in the Lord's work. This high hour is the pastor's opportunity. A wise and spiritual leadership right now will go a long way toward using our men. The Brotherhood of our church has accepted the invitation to present the program. Surely when busy men will leave their work and travel for fifty or a hundred miles to help in the Lord's work it is the dawn of a new day. The spirit of tithing and the spirit of the Brotherhood are sweeping on to victory for Christ. Amen and Amen.—L. G. Gates.

The Baptist New Mexican is much improved by its change in make-up. Congratulations to Editor R. C. Reavis.

Dr. W. M. Vines, pastor at Quincey, Fla., proposes to give up active work in a few months and will make his home in Greenville, S. C.

Pastor E. H. Westmoreland of South Main St. Church, Houston, Texas, began a revival meeting Sunday, Feb. 19, with Rev. Perry F. Webb preaching.

Last year Pastor J. D. Brown welcomed 606 new members into Immanuel Church, Baton Rouge. In the first six Sundays of this year there have been 99 additions. They are praying for 700 this year.

Dear Sunday schools of Mississippi: The pastors of all the Baptist churches in Laurel join me in extending a hearty invitation to all the Sunday schools in Mississippi for the convention which meets with us March 7th and 8th. We are expecting at least one thousand messengers and are making arrangements for your entertainment. This convention promises great inspiration for our Southwide revival as well as for instruction in the Sunday school program. We hope to see you here.—L. G. Gates, First Church.

It is my earnest wish that orators whom I am expected to hear speak will remember—or learn now if they never knew it before—that the following 15 words have the accent on the second syllable: adult, address, acclimated, abdomen, ally, defect, detail, event finance, ideas, inquiry, robust, research, resource, discourse. Don't forget—second syllable, second syllable, second syllable. Not sometimes but all the time, in every part of speech known to grammar, world without end.—Jeff D. Ray, in Baptist Standard.

Speaking of the Union of Baptist bodies and that of various denominations, we are reminded of a suggestion made by a "Gospel Mission" or "Landmark" Baptist preacher in a town in Mississippi where there was a church of his persuasion and a missionary Baptist church, to the effect that they should unite, as there was no room nor need for two churches. To this a deacon of the missionary church replied. "No we are getting on very peacefully since we separated. We were once all in one church and we scrapped all the time." It may be better to endure the ills we have than to get into those that might be worse.

In four years at Woodlawn Church, Birmingham, Pastor D. I. Purser has welcomed 739 new members. The Sunday school is larger than ever, and has the largest number of training course awards of any church in Alabama.

The opinion has been expressed that if Congress should so amend the social security law as to require churches to pay taxes to the government for old age pensions, that the courts would not uphold such legislation. But from some things which courts have done we are reminded of a story. A small boy who had been sent on a mission which required his crossing a pasture, returned to tell his mother that he was afraid of a big goat in the pasture. His mother rebuked him in these words: "Now son, you and I are Christian Scientists. We know there is no such thing as pain. You go right on, and say as you go, 'I know that goat can't hurt me; mother knows that goat can't hurt me; and God knows that goat can't hurt me.'" The lad whimpered and said, "Yessum, I know the goat can't hurt me, and you know the goat can't hurt me, and God knows the goat can't hurt me. But that goat—he don't know what he is going to do."

On Feb. 10, the treasurer of the Foreign Mission Board reported \$288,000 received for the Lottie Moon offering made by the W. M. U. of the South. Their goal was \$200,000.

Many churches in Europe collect fees from sight-seers. In Germany the government has decided that such churches must pay tax on these fees as they are commercial enterprises.

South Carolina Baptist Mission Board has authorized a campaign to raise \$50,000 by Mothers' Day, and has put Rev. B. H. Laughridge in charge of it for their hospital.

Next week we shall give further account of the Madras Conference on Missions by Dr. C. E. Maddry, which he attended. You may read also about it in the March number of "Commission," published by the Foreign Mission Board.

It is said that in the past few years Baptists in Sweden have lost many members to the Roly Rollers and similar bodies. What lesson can be learned from this? Just have more religion, more of the grace and power of God than the Holy Rollers.

Dr. L. L. Carpenter of Baylor University writes to the Baptist Courier that it is against the traditions of Baylor for any faculty member or student to smoke on the campus or in the college buildings. In three years of teaching here Dr. Carpenter has seen no violation of this tradition.

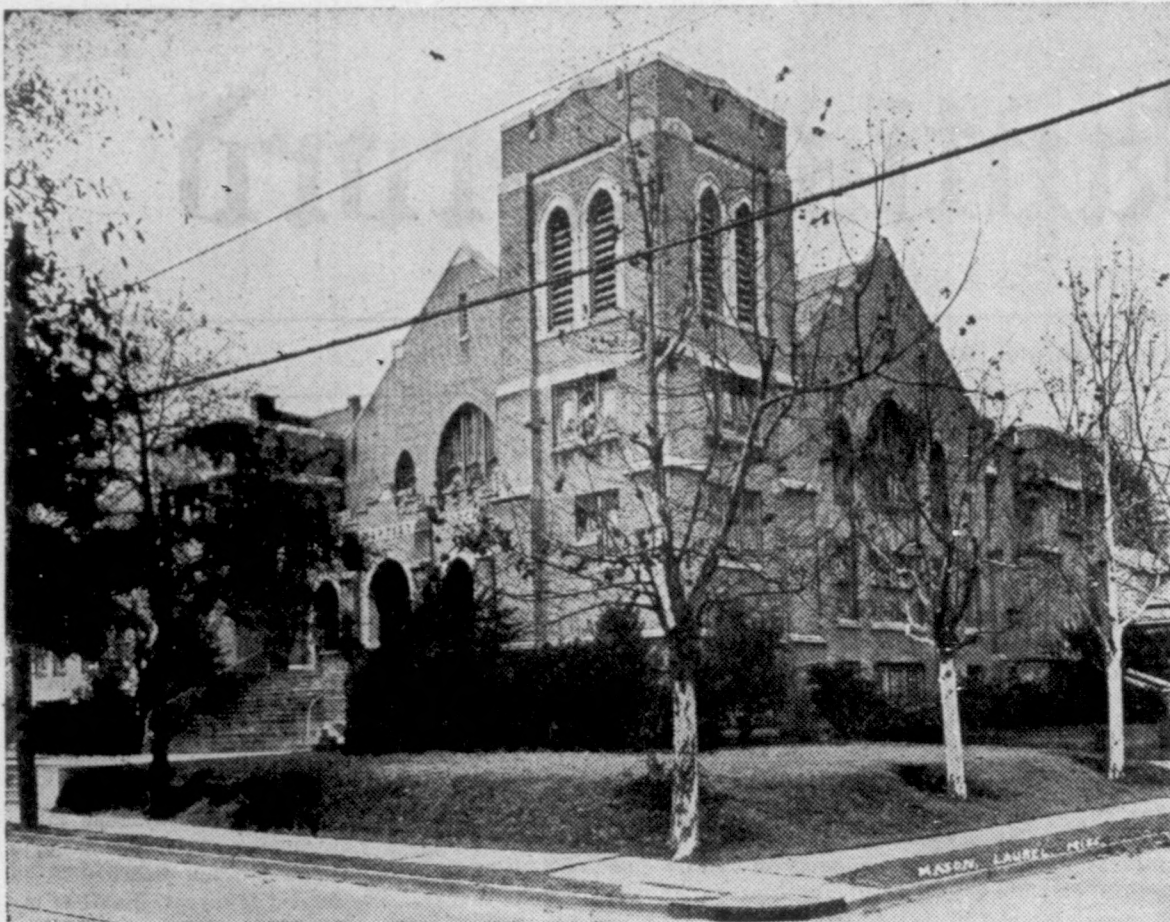
God's care was very manifest in preserving the lives of all our missionaries in Chile at the time of the recent destructive earthquake. No missionary was injured and no member of any of our Baptist churches was killed. Nearly 50,000 people perished in the earthquake.

Did you know that at the dedication of the Gettysburg battlefield Edward Everett spoke for two hours; and Lincoln spoke two minutes. Everybody has heard of Lincoln's speech; few know that Everett spoke at all. Long speeches and long articles in the newspapers do not get a hearing.

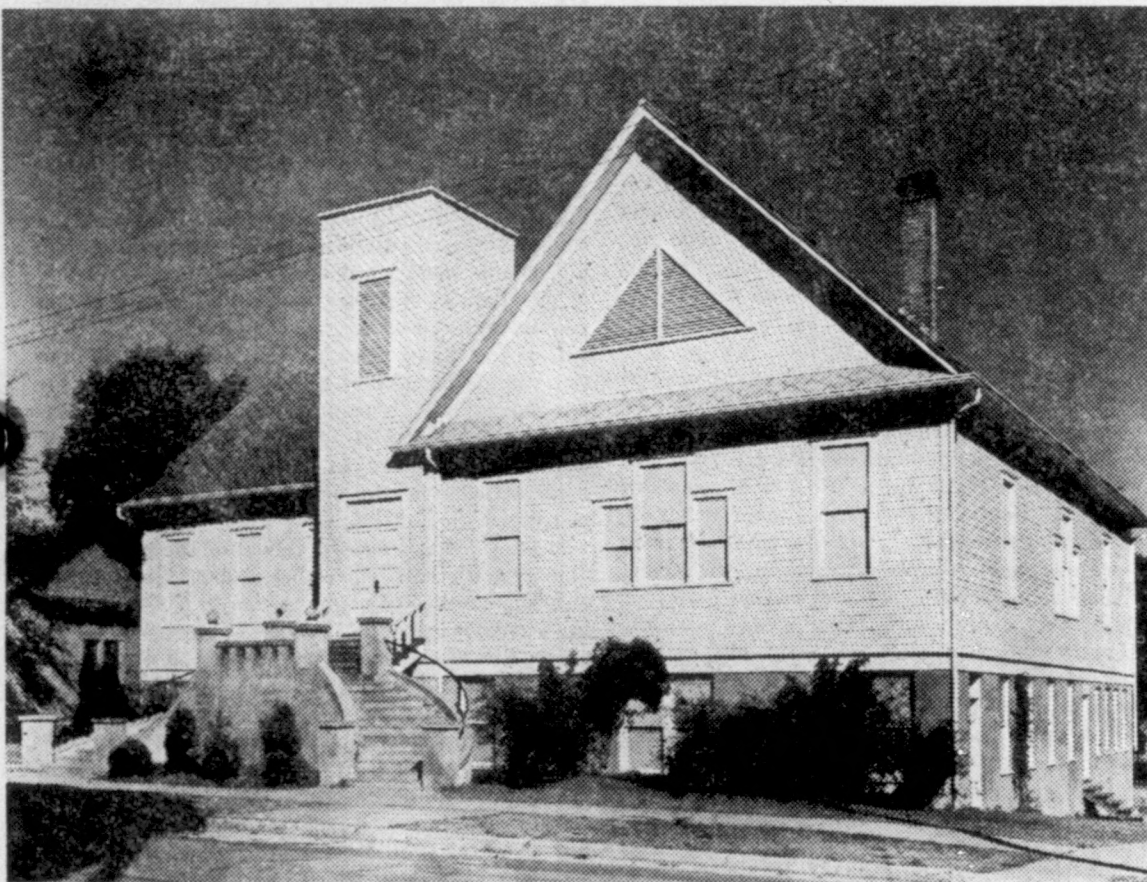
It is said that since the repeal of the prohibition amendment there have been 7000 local option elections, and the dries have won in 5,000 of them. In Pennsylvania 214 counties have voted out beer or hard liquor. In one month 89 out of 100 elections reported dry victories. In Pennsylvania there is more dry territory today than in the days before national prohibition.

There are at present 71 Mississippi students in the Baptist Bible Institute, the largest number ever enrolled in one year from any one state. For the first time Mississippi has a larger number than Louisiana, which has always led hitherto. And they are a fine group of young men and young women. We had the pleasure recently of taking a meal with them.

Over fifty preachers of Southwest Mississippi enjoyed the splendid program of the annual Bible conference of the southwestern Baptist ministers on Friday 13 and 14 at McComb. The devotionals were well presented by Rev. S. G. Pope and Rev. C. W. Thompson. Rev. Felix Arnold took care of the music, presenting the First Baptist Church quartet and the Southwest Junior College Glee club. Dr. P. I. Lipsey was at his best in two addresses on "Prayer" and "Preaching." Dr. S. E. Tull spoke on "Evangelism" and W. A. (Slick) Green made two addresses, one on "Break Up Your Fallow Ground" and one on "Evangelism Today." Brookhaven's new pastor, Dr. S. H. Jones, was inspiring in his addresses on "In Christ's Stead" and "Straight Thinking." The closing sermon and one of the highlights was delivered by Rev. A. E. Pardue.—F. B. Bookter, Sec.



FIRST BAPTIST CHURCH, LAUREL

DR. L. G. GATES, Pastor
First Church, Laurel, Miss.J. W. FAGAN, Pastor
Second Ave. Church, Laurel

SECOND AVENUE CHURCH, LAUREL

LAUREL OFFERS FREE GUIDE SERVICE

When visitors come to Laurel in March, they will have an opportunity to see all phases of the South's most interesting city. During March, Laurel is holding open house, and every side of this most modern of Southern cities will be welcoming inspection.

At the Chamber of Commerce directions and a guide may be secured any day during the month, and a choice of three "tours" through the city is offered for a trek through the various aspects of the community's life.

The industries, which have been called one hundred percent chemurgic, earned that queer, newly coined term because they, through chemistry, employ products of the farm in the manufacture

of modern things. Sweet potato starch is an example. Big white sweet potatoes, long regarded as utterly useless except for hog feed, are made into the finest grade of starch at Laurel. That is an example of chemurgy—the process of using waste products from the farm to make useful and ultra modern articles.

If visitors are not interested in these industrial aspects of Laurel's life, then there are other things she offers the visitor. Laurel has the most beautiful gardens in Mississippi, and her homes are famed for their architectural charm and their hospitality. A trek to see these, and to view public buildings of interest, the schools, the churches, the library, has been planned. This tour, too, starts at the Chamber of Commerce.

The third tour offered visitors every morning

and again every afternoon during the month of March is a combination of industries, homes, gardens, civic institutions. It is a bird's eye-view of the city, in all its variety and its charm. Maybe it will be the most important of all the tours offered during the trek month.

Visitors in Laurel during March will find it easy to get information at any filling station, or, better still, at the Laurel Chamber of Commerce which is located at the civic center.

When the Baptists of the state come to Laurel March 7 and 8, for their Sunday school convention, their own program will keep them so busy that a special hour for tours has been arranged to fit their plans. On Tuesday afternoon, when their own session is finished, cars will be waiting on the outside of the church to take each individual on the tour he or she has selected.

That evening, after the Sunday school convention program is finished, the visitors will be invited to the civic center, where an hour of negro music, including negro spirituals, will be featured.

—BR—

LAUREL, MISS.—THE CHEMURGIC CITY

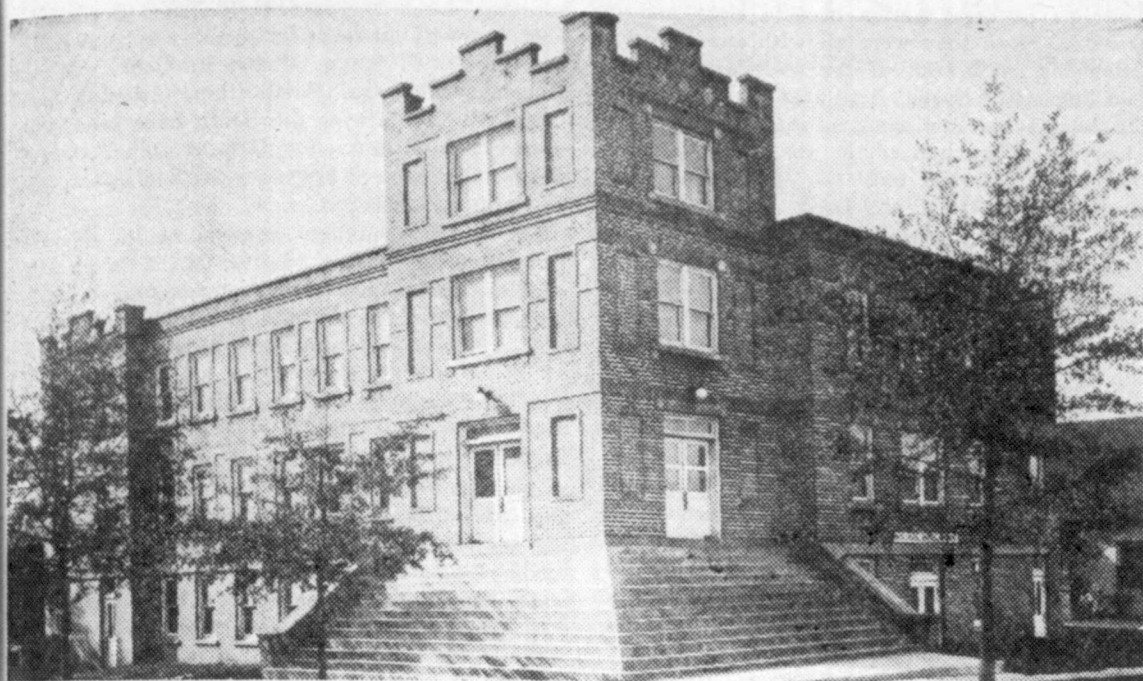
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Laurel is a city of miracles for its industries, take the commonest of agricultural products and turn them into new and valuable commercial materials. That is why the city has won its place in the sun as America's 100% chemurgic city.

Chemurgy is a newly coined word and simply means a movement to find through chemistry new uses for products of the soil.

And so, inventive genius as exemplified by the Masonite corporation takes the young pine timber and makes an artificial wood board of numerous varieties and kinds. Twenty-three acres could be covered every day with an output which has approximately five hundred uses.

Experiments are well underway for the addition of—
(Continued from page 2)



WEST LAUREL CHURCH

J. H. STREET, Pastor
West Laurel Church

SOUTH LAUREL CHURCH

LAUREL, MISS.—THE CHEMURGIC CITY

(Continued on page 3, column 3)

tional manufacture of plastics, alcohol and fufural.

Probably the most spectacular work ever accomplished in the agricultural world has been the attempt to make starch out of sweet potatoes. Starting as an experiment some five years ago the plant in 1928 made two million pounds of white starch of a high grade. This has been found to be useful in food products such as candies, cookies, pie crusts as well as for textile uses and laundries. The pulp is very fine cattle food and dairymen take this material as fast as it can be produced.

Other concerns take the supposedly worthless pine stump and bring forth an alphabet of new products such as turpentine, rosin, pine oil, pineol and turpineol. Finally the residue is known as "spent resinous wood" which finds a place in the plastic industry.

And so the story goes. More than fifty chemists work twenty-four hours a day in an endeavor to make two blades of grass grow where one grew before, and best of all they are succeeding.

One of the happiest results of what is done in the plants mentioned and others of like nature, is that it brings about a balance between industry and agriculture which is practically a perfect balance.

Outside of the industries, bearing in mind that the community is only forty-seven years old, much has been done in civic beautification and in carrying forward the aesthetic values. In this short space of time Laurel has accomplished as much as many other cities of three times its age.

This unique position was brought about because of the fact that the original saw mill operators brought high ideals with them and remained in the city to see that these ideals were carried forward during the entire life of the community. The buildings, parks and playgrounds, schools and all phases of the city welfare have had the most careful study and consideration. The Reference Library and Art Museum is outstanding; antique furniture, Chinese pottery, valuable tapestries, one of the finest collections of Indian baskets in the United States are supplemental to the beautiful and valuable paintings.

The religious life of Laurel centers about its thirty churches, representing virtually all denominations. The architecture and structure of its houses of worship attest the loyalty and devotion of this community to the ideals of Christianity.

The visitor finds here many things of interest found no place else in the United States and many new ideas which can be carried back to, and used as a basis for further development in his or her own home town.

THANKS

This special Laurel edition of the Baptist Record is made possible by the advertisements of the Laurel business men and contributions by Southern Auto Co., Scott Chevrolet Co., Hudson and Terraplane Autos, Motor Supply Co. (Buick and Pontiac dealers); Lucas Motor Co., Coca-Cola Bottling Co.

Let's show our appreciation by patronizing them.

—BR—

Rev. Wm. Lowrey Cooper and his wife have been appointed missionaries to Argentina by the Foreign Mission Board in Richmond. He is a son of our Rev. W. R. Cooper, pastor at Tylertown. He was pastor in Mississippi before going to his present pastorate in Montgomery, Alabama. He is an alumnus of Mississippi College and of the Southwestern Seminary. His wife is a daughter of Rev. and Mrs. Tom Tomlinson and is an excellent musician and a helpmeet in every way. Our people will remember them constantly in their prayers.

B. E. MASSEY, Pastor
South Laurel Church

EDITORIALS

THE LAW AND PROPHETS UNTIL JOHN

It is true that Jesus said, "Think not that I came to destroy the law or the prophets. I came not to destroy but to fulfill." But the very fact that he had to announce this fact is evidence that there was something in his attitude toward the law and the prophets which made it necessary for him to declare his relationship to them. Those who were most zealous for the law, the Pharisees, were his constant antagonists. They opposed him on every hand. Some explanation must be sought of this opposition. Somehow they felt that the success of his work meant the displacement of the law. And one charge brought against him when he was condemned to be crucified was that he had said he would destroy the temple.

True he spoke of the temple of his own body, but there was some significance in their fear that the temple with its ancient worship and sacrifices was drawing near its end. Stephen, the first martyr was charged with speaking blasphemous words against Moses. They said, "This man ceaseth not to speak words against this holy place and the law: for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us." To be sure they did not fully understand him and in a way misinterpreted and misrepresented him.

But if you will read carefully the defense which Stephen made he does not directly dispute this but says of Moses that he promised Israel that the Lord would raise up a prophet like him. And as to the temple he said, "Howbeit the Most High dwelleth not in houses made with hands." And Paul who learned much from Stephen encountered his greatest opposition from those who were zealous of the law and jealous of what they believed Paul's defiling the temple. The truth is that Paul had little or no use for the temple after he was converted. And his life long fight was with those who insisted on getting the law and the gospel mixed up in their religion and their teaching.

The law and the prophets were until John. They were of God. They had their divine origin, sanction and mission. They were our schoolmasters, pedagogue, nurse and guide to the race in its religious childhood. Their mission was to bring us to Christ. Jesus revered the prophets and as a Jew observed the law. But when Jesus began his ministry, the ministry of the law was at an end. All its symbols and ceremonies led to him. All its predictions ended in him. All its righteousness was fulfilled in him. He completely fulfilled it as no man ever had; he also lifted its standards to heights they had never had; and he bore its penalties fully and completely as a vicarious offering for the sins of the world.

Twice in the gospels Jesus says, "The law and the prophets were until John; from that time the gospel of the kingdom of God is preached." He evidently meant that they were two different things, the law and the gospel; that one ends where the other begins; that they do not run parallel; that they do not intermingle; that an adherent of the law cannot be an adherent of the gospel. A Jew and a Christian do not have the same religion. The law prepared the way for the gospel, but it is not the gospel. The Old Testament prophets were and are prophets of God. They spoke for God and still speak for Him. But the acceptance of all the truth which they taught, the adherence to the high moral standards which they set up; all of this is not the same as the Christian religion.

Like John the Baptist they pointed to Jesus as the Lamb of God that taketh away the sin of the world, but they themselves do not take it away. We do well that we take heed to them as lamps shining in a dark place, **TILL THE DAWN, AND THE DAY STAR ARISE IN OUR HEARTS.**

It soon became evident that the followers of Jesus were not a Jewish sect, like other Jewish sects. Their faith in Jesus separated them from the worshipers in the temple and the synagogue,

wherever the gospel was preached and accepted. The line of demarkation became clear and inerasable. "And they were all with one accord in Solomon's porch. But of the rest durst no man join himself to them," Acts 5:13. The religion of the Jews is not the same as the religion of the Christian. They parted in the beginning and they remain distinct until the Jews acknowledge Jesus as the Messiah and Lord.

The difference is in two respects. First the religion of the Christian is within; and that of the Jew is imposed from without. Jesus faced Nicodemus with the categorical imperative, "Ye must be born again." It seemed a brand new idea to him. It ought not to have been. The Old Testament foretold it. And Jesus said, "Art thou the teacher of Israel and understandest not these things?" The Christian is one who is made alive.

The other difference is one that follows from this: it is that the standard of conduct of the Christian is above that of the adherent of the law. Jesus said, "Except your righteousness shall exceed that of the Scribes and Pharisees ye shall in no wise enter the kingdom of heaven." This is a matter that does not need argument.

To the members of Salem Church, Covington County: Beginning with this issue, The Baptist Record comes to you each week as the result of one of the most forward steps taken by our church. The heart of your pastor is greatly rejoiced that you are to have this valuable, helpful and welcomed visitor come into your home week after week, and his earnest urge and sincere prayer is that you may read its pages, ponder its message and have your life enriched, your vision enlarged and your consecration deepened as a result of its coming.—J. Reese Rogers, Pastor.

Brush Creek Church, Alcorn County: Rev. E. D. Estes, State Evangelist, was with us last week in a few days of revival meeting. The weather was rainy, cold and bad part of the time. We had 3 days of pretty weather and had a good revival for a country church and muddy roads. Some of the people walked, some came in wagons and some in cars. Four confessed Christ, two of these joined by baptism, the other two will join Baptist churches later and three joined by letter. We appreciate the faithful services and sound doctrinal preaching of brother Estes and know that any church will profit by having brother Estes with them in a meeting.—S. C. Wilbanks, Pastor.

All persons who wish to attend the Baptist World Alliance meeting in Atlanta, Ga., July 22 to 28 may get certificates by which they will be admitted to the meeting by writing to Dr. Hight C. Moore, Baptist Sunday School Board, Nashville, Tenn.; or the certificates will be issued at the Southern Baptist Convention for the Baptist World Alliance, if one wishes to get the certificate there; or a booth will be open at the Baptist World Alliance in Atlanta and the certificates may be procured there. There will be a registration fee of \$2.50 which will admit one to all of the meetings of the Alliance. This registration fee will go for certain necessary expense in connection with the meeting. It is expected that forty or fifty thousand people will be there.

After eight months of studying and planning, First Church of Hattiesburg last Sunday unanimously and enthusiastically accepted the report of the steering committee of the deacons, presented by Mr. E. C. Polk, which provides for a new Educational Building and remodeling the present structure for worship and class rooms. The cost is not to exceed \$70,000. The vote was taken after open discussion. March 5 is set as Pledge Day, and the members will be asked to make their subscriptions one-half cash by April 9 and the rest payable over a period of five years. Pastor Moody says the spirit shown was the best he has ever seen in his ministry. When this plan is completed the church will have an equipment adequate to its great program, and probably the most modernly furnished building in South Mississippi. The people are enthusiastic about the fulfillment of their plans.

Brookhaven First Church will begin a revival meeting March 26, Pastor S. H. Jones preaching.

If you wish to secure a room at a hotel write to Col. B. C. Bugg, Chairman Committee on Housing, Municipal Auditorium, Atlanta, Ga.

The B. T. U. s over the South have been generous in their gifts for Chinese relief. During the first ten days in February the Board treasurer forwarded \$1,500.

Dr. G. H. Crutcher suggests in the Florida Baptist Witness that the W. M. U. s in all our churches foster a chain of cottage prayer meetings in the interest of the world-wide revival.

The church has completed a religious census of the town preparatory to a Sunday School Teachers' Training Course which begins Monday night, February 20th.—Robt. Wesley Porter, Pastor.

Sunday, February 19th, was a record-breaking day for both Sunday School and morning preaching service, at Lambert. The Sunday School attendance was 101 and at the preaching hour the house was filled to capacity. There were two additions by letter at this service.

While the bonds of the Baptist Bible Institute are twelve months behind in the payment of interest, the interest is now being paid regularly and promptly and the bonds cannot be bought for less than their par value. It is probable that the indebtedness of the institution which has been much reduced, will be refinanced within the year and thus save a good deal by securing a lower interest rate.

February 5-17 was with Pastor E. B. Moyer and Calvary Baptist church, Parkersburg, W. Va. in a meeting. I was here just a year ago, and we had larger attendance this year than then, quite a number of professions. Pastor Moyer is in his sixteenth year here, and has a large place in the hearts of his people. We had a good day at Newton yesterday, 287 in Sunday School and 139 in B. T. U. I baptised one at the evening service.—R. A. Morris, Newton.

Pastor M. D. Morton is in his fifth year as pastor of Sand Springs Church, Laurenceburg, Ky. Last year and this year the church increased its budget, paid a \$1,700 debt, and put the 100,000 Club in the budget. The church also finances the Vacation Bible School and has a Brotherhood of 75 men. A layman revival is planned for May. The people are cooperative and the outlook is better than ever. Brother Morton is one of our Mississippians that is making good in other states.

Brother L. G. Sansing, a ministerial student in Mississippi College, tells us of a member of one of his churches who is deeply interested in the Baptists of Mississippi paying off their debts. He proposes to be one of 100 who will give \$100 each for this purpose. He is anxious for 99 others to join him. Surely there are 100 in the state who can do this and who will be glad to join him. You need not stop at \$100.00. Give all you can. Please give the folks a chance and write us how many are ready.

Alabama Baptists will have a special session of their state convention in April. This is in order to look after the interests of their two colleges, Howard and Judson. They have under consideration a plan for an education commission something like we have had in Mississippi. From what we have learned of their situation there is need of the sort of publicity which keeps the institutions and their work favorably before the people all the time. It is either this or to go out of business for all of our Christian colleges.

Dr. F. M. McConnel says editorially in The Baptist Standard: We are liable to have a lot of advice this year in the papers about evangelistic preaching and how to conduct revivals, from men who have not distinguished themselves as baptizing many converts. The Baptist Standard suggests that such brethren get on fire like John the Baptist and lead a multitude of people to repent and get pardoned. We want a rest from the notions and theories of men who do not have evangelistic results. They have spun theories long enough. Let them get into the water with some converts every week and we will be better prepared to read what they write.

Dr. Allen Church, Peary of the

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Dr. Allen S. Cutts resigns the pastorate of First Church, Pensacola, to become Promotional Secretary of the Florida Baptist Convention.

All delegates going to Laurel to the State Sunday School Convention by bus or train are requested to write to Mr. E. D. Hurst stating time of arrival.

The premier of Hungary was busy getting ready a program for persecuting the Jews when he discovered that his grandfather was a Jew. He resigned. In the language of the cotton patch, "Ain't that a howdy do?"

A few of our Mississippi pastors attended the Louisiana Evangelistic Conference at Alexandria recently and report that the Spirit of the Lord was present in great power. The hearts of the preachers were melted into confession and supplication.

A lady who died recently in North Carolina left by her will some bank stock and cash to the Baptist Bible Institute in New Orleans. Here was a friend unknown to the Institute till the Executor of her will wrote to find out about this school of the prophets.

Poplarville: I am happy to say we are making progress and believe we are in for a great year at Poplarville. We have installed a new plan of finance which is bringing in about 50% surplus over our budget, have an enlargement program scheduled for the Sunday school in March, two revivals—one for April and another for October, etc., etc. Best wishes for the Record and its staff; it gets better all the time.—L. E. Green, Pastor.

Pastor John H. Hooks writes that on Sunday, Feb. 12 the auditorium of the Rayville, La., church was full at both services, and a fine spirit among the people. There were five additions, three by baptism. Beginning March 13 Dr. E. H. Westmoreland of Houston, Texas, will help in a revival meeting, with Stanley Armstrong leading the singing. The pastor asks that you remember them in prayer.

Pastor J. Reese Rogers is back home after a successful operation at the Baptist Hospital in Jackson. He will be confined to his room for a few weeks. He says, "I never hope to find a place as much like Heaven this side of the river as I found the Baptist Hospital. From the superintendent to the humblest porter I found Christian service and brotherly love manifested and demonstrated as I have never known before."

Brother D. W. Moulder reports the organization of Bethel church Feb. 12 near Lingle, Smith County. It is four miles from any other church. They have a building 30 by 40, seated, lighted and having a piano. Brother Glynn Harlien has been preaching for them. The following preachers took part in the organization of the church: Elders Glynn Harlien, T. B. Bankston, D. W. Moulder, G. S. Carlisle, G. T. Henderson, R. H. Thompson, Y. E. Herrington, R. O. Bankston, Truett Dukes. Eight deacons also participated. The membership consisted of twenty people.

More than 40 men attended a men's meeting at Shelton Church, Jones County, recently, when a Baptist Brotherhood was organized. The Brotherhood of South Laurel Church was present and presented an inspiring program, after which refreshments were served by the ladies of Shelton church. The following officers were elected: President, James D. Palmer; 1st Vice-President, J. Smith; 2nd Vice-President, Hubert Tucker; Sec. and Treas., H. A. Smith. Rev. Gaston Mooney of Newton is pastor of the church.

The associate Sunday school superintendent writes to express joy and gratitude for the work of brother E. C. Williams and the good results which have followed his training course at Liberty. Brother Williams was assisted for five days by three state workers. Local workers were enlisted. A census showed 300 prospects within reach of the Sunday school, with a previous enrollment of 270, and an average attendance of 125. "Brother Williams certainly has something on the ball when it comes to getting people to do things, and he leaves them with the keep doing spirit." The enrollment went in four weeks from 263 to 311, and the attendance from 132 to 216. Fine support was given by Pastor C. W. Thompson and Supt. H. G. Rice.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

LAUREL A "RECORD" CITY

In addition to the marvelous records made by Laurel along industrial and chemurgic lines, it is also one of the two leading cities in Mississippi in Baptist Record circulation. Only the First Baptist Church of Hattiesburg has more Record readers than the Laurel First Church.

Jones County leads Mississippi in total circulation. In other words, more Baptist Records go into Jones County than any other county in Mississippi.

Circulation by churches and post offices is as follows: Ovett 1, Soso 9, HEBRON CHURCH 16, LAUREL FIRST 329, Laurel Second Avenue 8, WEST LAUREL 127, Moselle 1, Laurel miscellaneous 7, ELLISVILLE 106 and 4 R. F. D., SHARON CHURCH 17, MT. ORAL 23, SANDERSVILLE 29, CALVARY 21, SUMMERLAND 16.

CALVARY CHURCH, TUPELO

While at the Baldwin conference, Pastor Cooper invited us to be with him in his prayer meeting service at Calvary Baptist Church, Tupelo. We went and found a well-planned for and well conducted teachers' meeting, followed by a real spiritual prayer meeting. To be a guest in the Cooper home is just one of the delights that come to some.

Calvary Baptist Church for the past year, has shown a steady growth, not only in the church but in the various organizations. Sunday, Feb. 12th, showed an attendance of 324, the largest number yet. New classes have been formed in the Sunday school. The Baptist Training Union shows a steady growth as do the other auxiliaries of the church. A Home department has been added to our Sunday school.

The Young People's department and the Young Men's Bible class in the Adult department have grown to such an extent that it has become necessary to enlarge their quarters. Beginning on next Monday, February 20th, work will start on the enlargement of the educational building.

Since October Calvary Church has enjoyed the use of their new church library. These books are being used for study along different lines of church work and evangelism as well as many books for inspirational reading and entertainment.

During January there were 14 additions to the church membership.

Lee County has Record readers as follows: Tupelo 18, Sharron 7, BALDWIN 90, Guntown 2, Salttillo 3, Plantersville 9, VERONA 38, Nettleton 3, AUBURN 10, Bethany 1.

The church at Titusville, Fla., gives a leave of absence with salary for a month or more to Pastor J. C. Austin to raise the \$20,000 promised by the Florida Convention to Stetson University as a supplement on current expenses. Dr. Austin has done similar work in Michigan and in Kentucky.

Brother D. H. Butler of Ellisville, R. 1, tells of the organization of a new church six months ago seven miles east of Sandersville in a community hitherto neglected. It was received into the Jones County Association. A new building has been put up, lacking only the windows and doors which will soon be installed. A Brotherhood was organized and the men have looked after the church building, furnishing money and material. The Brotherhood is still active in the work. Seventy are enrolled in Sunday school and others will come when the building is equipped. Already it appears more Sunday school rooms will be needed. The church was given 15 acres of ground. Baptisms have been frequent. The help of generous friends is greatly appreciated. These facts are given to stimulate the faith of others.

PROGRAM OF EVANGELISTIC CONFERENCE CLINTON, FEBRUARY 27-MARCH 2

Monday Afternoon

James W. Middleton presiding.
W. G. Mize, Music Director.
2:00—Prayer Hour, W. A. Green, Leader.
2:30—Prayer and the Coming Revival, E. K. Cox.
3:00—Scarborough Hour.
4:00—Announcements and adjournment.

Monday Night

Dr. Lawrence T. Lowrey presiding.
Joe Canzoneri, Music Director.
7:00—Prayer Hour, Dr. P. I. Lipsey, Leader.
7:30—Address—"Evangelistic Objectives," D. A. "Scotch" McCall.
8:15—Preaching Hour — Sermon, Dr. W. R. White.
9:00—Benediction.

Tuesday Morning

L. G. Gates presiding.
W. W. Grafton, Music Director.
8:30—Prayer Hour, N. D. Timmermon, Leader.
9:00—Address—Dr. T. L. Holcomb.
10:00—Scarborough Hour.
11:00—Preaching Hour — Sermon, Dr. M. E. Dodd.
12:00—Benediction.

Tuesday Afternoon

Silas B. Cooper presiding.
W. G. Mize, Music Director.
2:00—Prayer Hour, J. M. Walker, Leader.
2:30—Preparing for the Revival—L. W. Ferrell.
3:00—Address—Dr. W. R. White.
4:00—Adjournment.

Tuesday Night

D. M. Nelson presiding.
Joe Canzoneri, Music Director.
7:00—Prayer Hour, L. E. Green, Leader.
7:30—Address, Dr. L. R. Scarborough.
8:15—Preaching Hour — Sermon, Dr. M. E. Dodd.

Wednesday Morning

W. E. Holcomb presiding.
W. W. Grafton, Music Director.
8:30—Prayer Hour, G. E. Wiley, Leader.
9:00—"Moral and Spiritual Prerequisites for a Soul Winner," C. E. Patch.
9:30—Dr. R. C. Campbell.
10:00—Scarborough Hour.
11:00—Preaching Hour — Sermon, Dr. W. R. White.
12:00—Benediction.

Wednesday Afternoon

James B. Leavell presiding.
W. G. Mize, Music Director.
2:00—Prayer Hour—C. Z. Holland, Leader.
2:30—Dr. R. B. Gunter.
3:00—"An Enlightened and Program Conscious People and Permanent Evangelism," A. L. Goodrich.
3:30—Address, Dr. R. C. Campbell.
4:15—Adjournment.

Wednesday Night

D. L. Hill presiding.
Joe Canzoneri, Music Director.
7:00—Prayer Hour, D. Wade Smith, Leader.
7:30—Address, Dr. W. R. White.
8:15—Preaching Hour — Sermon, Dr. L. R. Scarborough.
9:00—Benediction.

Thursday Morning

G. C. Hodge presiding.
W. W. Grafton, Music Director.
8:30—Prayer Hour, Dr. G. P. White, Leader.
9:00—Address—The Future, D. A. "Scotch" McCall.
9:30—Address, Dr. R. C. Campbell.
10:15—Address, Dr. W. R. White.
11:00—Preaching Hour, Dr. L. R. Scarborough.

Deacon J. A. Beggs of Titusville, Fla., who died Jan. 31, left by will \$10,000 to the Florida Baptist Orphanage, \$10,000 to the Southern Baptist Hospital in New Orleans, \$2,000 to the Florida Baptist Convention, \$2,000 to the Foreign Mission Board and \$2,000 to the Home Board. We hope you live a long time and abound more and more in this grace.

HOW MAY WE HAVE A REVIVAL?

Clyde L. Breland, Richmond, Ky.

"Wilt thou not revive us again: that thy people may rejoice in thee? Ps. 85:6.

Southern Baptists, through their messengers to the Southern Baptist Convention which met last year in Richmond, Virginia, led, as some of us believe, by the Spirit of God, went on record by unanimous vote that the year 1939 be set apart as a year of intensive effort toward revival. All of us who love the Lord Jesus in sincerity, whether we were present or not, have given our "Amen" to the vote.

The action of our great Convention president, in appealing to our churches to observe the first Sunday in January as a day of prayer for revival, would indicate that we are traveling toward revival. Not all of our churches responded to the appeal, to be sure; but many of them did. This is indeed an encouraging omen.

The author of the 85th Psalm is thought to have been a nameless soul among the exiles of Judah who were returning from the land of their captivity. His heart exults in the fact that his face is set toward the homeland. But he is not yet satisfied. The Lord has been favorable; but there are blessings beyond. He can never be contented with only a partial restoration!

"Showers of blessing! Showers of blessings we need!

Mercy-drops 'round us are falling; but for the showers we plead."

One of the chief values of the Psalm, as I see it, lies in the fact that it points the way to revival. In several vital particulars it typifies our condition today. We, too, have the foretaste of revival in that we crave it. Our churches, as well, are generally in fair condition, the Sunday schools, the Training Unions and the women's organizations all functioning normally. But we are not reaching the masses with the Gospel, as is attested by figures, recently published, which indicate that our churches are not growing as rapidly as our population. We dare not be satisfied under such conditions!

I.

Like the Psalmist, we recognize our need for revival. One has but to travel about over the Southland as I have done for the past three months to see that there is something vitally wrong somewhere. The South has been dubbed, in a modernistic age, "The Bible Belt"; and, assuredly, the vertebrate faith of the Bible is as strong in the South as anywhere else in the world.

But our people, by and large, are not the church-going people that they ought to be. Every pastor testifies that he has a large percentage of his members whose attendance is rare. I have seen the crowds from a queue before a motion picture theater in a Southern city recently on Sunday awaiting admission; but there was still room in the church. Such conditions, probably, could be duplicated elsewhere. There is room for a revival of church attendance.

Then, too, we can stand a revival in the spiritual response of all our peoples to God. "The world is too much with us." In an age which is prone to evaluate all things in terms of the material, we need a revival of emphasis upon the pre-eminent worth of the spiritual! Jesus was the poorest of men; and yet He had infinite riches. We have grown luxury-loving and indolent, what with all the creature comforts which science has brought us. We need a new emphasis upon the great spiritual values which will cleanse our hearts of their dross.

II.

We recognize, too, as did the Psalmist, that revivals come only in answer to prayer. This is not to discount the value of organization. Our God is a God of system, and there is plenty of room in the scheme of a spiritual revival for our organized soul-winning bands, our missionary societies and our study schools. But what we need pre-eminently to remember is that prayer is the switch through which all these agencies are empowered. Organization without spiritual power is worse than vain, because men are prone to

come to depend upon it. But spiritual power, when organized for the glory of God, can turn the world upside down!

God is, as He has ever been, the source of revival. Spurious emotionalism is no substitute for it. We can expect revival if we pray.

But prayer is a costly thing if it is real. It implies the implicit surrender of him who prays to the will of God. Jesus taught us to condition all our praying on the fundamental factor, "Thy Kingdom come, thy will be done on earth as it is in heaven." We are not quite sincere in our praying until we have laid our all on the altar, willing to be used of the Spirit of God as He shall open the way. Are we willing to pay that price for revival? Are we willing to go deep enough with Jesus, as did John Knox, to pray, "Give me my country or I die"? Have we come to that point in the surrender of self where we can say with Paul, "I was on the point of wishing myself accursed from God, if only my brethren might be saved"? In other words, do we really mean business when we pray for revival?

III.

We must recognize, too, as did the Psalmist, what we want revival to bring. Just what would constitute revival, anyway? "That thy people may rejoice in thee!" The fruit of spiritual renewal is joy—old fashioned, weeping, perhaps shouting, joy!

There is no substitute for joy. Pleasures, our reactions to outward factors, can never satisfy the deepest desires of the soul. Joy is from within! It is independent of circumstances. It enabled Paul to write, to the Philippians, a paean of praise to Christ from his Roman prison cell. It enabled the early Christians to "rejoice that they were accounted worthy to suffer for the name."

Perhaps we have grown a bit jaded with the perfunctory services in some of our churches. Worldly wisdom frowns upon tears! But tears of joy are the jewels of the soul! I long to see, as of old, the heart-felt tears in the eyes of both women and strong men, as they contemplate their inheritance in Christ; as they enfold their loved ones, their neighbors, in their arms as new-born babes of the kingdom! I long to join my brethren in Christ in a joyful renewal of my spiritual vows to walk well-pleasing unto Him!

There is joy in the service of Christ; pure, unalloyed joy! Think of the joy which so many of us are missing since we follow Him from afar! I covet for my own heart, as I covet for my brethren, the restoration of that joy.

"THE CHRONICLE"

The Chronicle, the quarterly initiated in January, 1938, by the American Baptist Historical Society for the publication of Baptist history has proved a success beyond all expectations. Gathering facts of the denomination's history from every part of the world, the quarterly has helped to develop a world consciousness among its members. Pastors have used material from its pages in their church bulletins and the magazine itself has been used for the instruction of young people in Sunday schools and young people's societies in the history of their denomination. No other publication in such small space has presented the salient facts of Baptist principles, doctrines and history as has this new quarterly.

The editorial office is that of the society's library, Upland Avenue, Chester, Pa. The editor is the president of the society, Dr. R. E. E. Harkness. The subscription price, home and foreign, is \$1.00 per year. This official publication of the denomination's world history, we believe, merits the support of Baptists everywhere.

There is an evil which we have seen under the sun—and there may be several others like it—the use of a word "muchly" by brethren who write for the papers. There is no such animal.

On a recent Sunday Juniper Grove Church in Pearl River County had 129 in Sunday school, 22 in the Brotherhood, 24 in W. M. S., and 91 in B. T. U. Rev. C. B. Hamlett III is rejoicing over the fine spirit of the people.

A STATEMENT BY THE FACULTY OF THE S. B. T. SEMINARY CONCERNING THE AMENDMENT TO THE SOCIAL SECURITY ACT

A new threat to religious liberty in America may develop from a bill recently introduced in Congress to amend the Social Security Act. Baptists in particular and Christians of all faiths who are of like mind should inform themselves of the dangerous potentialities of this bill. In 1935 Congress passed "an act to provide for the general welfare by establishing a system of old age benefits, and by enabling its several states to make more adequate provision for aged persons, blind persons, dependent and crippled children, maternal and child welfare, public health, and the administration of their unemployment compensation laws; to establish a Social Security Board; to raise revenue; and for other purposes."

This act significantly contained an exclusion clause which omitted from the application of the act and from taxation thereunder "services performed in the employ of a corporation, community chest, fund, foundation, organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual." The bill which has been introduced into the present Congress (H.R. 101, by Mrs. O'Day) would amend the original act by striking out this exclusion clause. And it is to this amendment as it concerns the churches and other institutions of religion that we would direct the earnest attention of Baptists and of all other Christians.

What does the amendment mean? Practically it means (1) that in the future the function of providing for the economic security of employees of churches, denominational organizations, and other institutions of religion would be taken away from these groups, and be made the function of the state; it means (2) that the churches and their institutions would be taxed by the state for the support of its social security program; (3) it opens the door for the punitive coercion of the churches by the state in the enforcement of its regulations; and (4) it involves the individual workers of the churches in a direct economic dependence upon the state that will tend to dull religious conviction and stifle independent conscientious action.

The further meaning of the amendment for Baptists becomes clear when we recall their historic views. Early American history rings with their insistence upon full religious liberty for all men. In order to guarantee such liberty for the individual they further insisted on the state's recognition of the distinctive nature and distinctive function of the church in the world, warranting the demand for a free church in a free state. They believed, and Baptists still believe, that the church is not in the same category as the economic corporation, that it is the voice of God in the world, and that its spiritual function becomes impossible when its organization and methods are controlled by the state, or when it becomes economically dependent upon any other group whatsoever. The church must be free from entangling alliances if it is to remain the voice of God in human society. Although the different functions of the church and the state are complementary rather than antagonistic, they are so different that neither the church nor the state is fitted to govern the other, and that attempted domination of either by the other makes only for injustice, bitterness, strife and disruption.

The proposed amendment, furthermore, reverses the historic judgment of the nation. The above Baptist principles were recognized in the Bill of Rights and in the legislative policy of our government, a policy based, we must be reminded, not upon the expediency of gratuitous exemption, but upon the essential right and requirement of the church in the exercise of its spiritual function. But the twentieth century pressure of economic and political expediency begins to ignore the essential difference between churches and

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other associations, and to regard the freedom of thought and worship only, without the implementation of action and method. In our sight this amendment is just another step, undiscerningly proposed perhaps, in the direction of incorporating religious organizations under the leadership and control of the state, a movement that promises as great a disaster for democratic government as for the church. We speak, therefore, not merely in defense of the freedom of the church, but as patriotic citizens we would enter our protest against a step that would further secularize the national thought, endanger the freedom and variety of democratic association, yield to the totalitarian principle another gain in its conquest of western civilization, and become the portent of national confusion.

Because we feel so deeply that this proposal is an incipient thrust at something basic in our national life we voice this warning and protest. We appeal particularly to our Southern Baptist brethren to give to our historic conscience supremacy over an easy conformity. Our fathers won recognition for the high principles of religious liberty and separation of church and state at the price of hardship and blood; we must not easily surrender them or retreat from their full meaning. We must make our protest. And we suggest that Baptists urge upon their senators and representatives the meaning of what is about to be done and register a strong dissent. We must, furthermore, be willing to pay the price of separate action, which in this matter means adequate provision for the workers in our churches and institutions through our own agencies. The work of our Relief and Annuity Board for the security of our preachers, teachers and other denominational workers is already well established and making remarkable progress toward a complete service. And now a critical challenge confronts us. Shall we go on to perfect the service of our own agencies of security? Or shall we abandon them and yield our task to the state? Our answer should not be in doubt. We shall cooperate most loyally with the state in the area of its own functioning, but within the life of our churches and our denomination we shall claim the right and accept the task of caring for our own.

John R. Sampey, President,
For the Faculty.

LET'S GO

By A. L. GOODRICH, Circulation Manager

Decatur:

The night was rainy, the bus was late, the people busy but the deacons came, heard about the EVERY FAMILY plan, recommended its adoption and the church did just that.

Decatur occupies a strategic position, being the site of East Central Junior College.

Rev. J. E. McCraw is the hardworking pastor at Decatur as well as pastor of some nearby churches.

At a recent service a special offering was taken for the Cooperative Program that brought in \$70.00 in cash.

The Sunday school is departmentalized and a study course has been planned for the spring.

The W. M. U. is functioning in a worthy way and is well organized, having all the auxiliaries.

The B. T. U. is not only serving as a training school for the church but is reaching large numbers of the junior college students. The church also supports the B. S. U. work on the college campus.

The church is out of debt and has set higher goals for 1939.

Newton County has 61 Record subscriptions per 1000 Baptists and they are distributed as follows:

NEWTON 169 and 9 R.F.D., Rock Branch 7, UNION 117 and 8 R.F. D., Little Rock 1, Conehatta 2, Lawrence 1, Hickory 4, LIBERTY 12, BETHEL 13, STRATTON 18, NEW IRELAND 28, FELLOWSHIP 10, DECATUR 8 and 1 R. F. D. (If EF list has come put correct figure), Coldwater 1.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b.

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

The question has come repeatedly during these days of our associational group meetings, "Specifically, how may we help in the work of our Lord at this time?" First, in regard to evangelism, through prayer and consultation with the brethren lead your church definitely into one revival for the year. Better than one revival is two for the year. I had the privilege of being with brother Farr at Summerland last year in a winter time revival in February. God gave us nine additions, and we had a good time together. They had another very successful revival in the summer time for that same year. Better than two revivals is a perennial revival given of the Lord. Keep the evangelists busy.

Second, Through prayerful and systematic planning and effort, see that some out of the way church has a revival.

Third, Plead with God that He save a soul, many souls, as you plead with them.

Fourth, Teach some study courses on Evangelism in your church and in other churches as you may have opportunity. The Sunday school, Training Union, and Woman's Missionary Union have splendid study courses on evangelism.

Fifth, Start a Family Altar in your home. Ask the Lord to lead in enlisting others to do the same.

Sixth, Talk to the Lord and the brethren about the county-wide and city-wide evangelistic efforts.

Seventh, Study the New Testament church life. Ask God's Spirit to lead. Study local church needs. Study successful churches, and then lead the Blood-bought church into a safe, sane, successful organized life, and be sure to hold the many won to Christ.

As to stewardship of substance, you may help by leading your church into full participation in the Cooperative Program each Sunday. Already we have reports of churches increasing their gifts to the Cooperative Program for 1939. The Cooperative Program is certainly the best conceivable plan for participating in all the causes dear to the heart of our Lord.

Second, See that the smaller churches have opportunity in the spring and the fall to make special offerings to the Cooperative Program, and also designated offerings to any cause dear to the hearts of the people. Designated gifts are a part of the financial plan because it is in the Scripture.

Third, Write this office for Five Thousand Club envelopes—a package of twelve envelopes, with the space for the name of the church and the month of the year on each. I know no reason why each and every one of the more than 1500 Mississippi Baptist churches should not have at least one membership and package of envelopes, with the idea of making an offering of twelve dollars (\$12.00) for the year in retiring our Mississippi Baptist debts.

Fourth, Participation in the Hundred Thousand Club also.

How help? Be loyal to your own church life. Be loyal to Christ at every turn. Psalm 37:5.

II

Our Heavenly Father has blessed Southern Baptists because they have stayed close to His Word. You know, in playing base ball, you stay close to the base and it is rather hard to be "put out." Folk that stay close to His Word will not be "put out" by the world forces of the devil or by cheap criticism. Southern Baptists have kept the stream of evangelism and missions

active. Yet, there is room for large improvement in that matter. We are in the right.

You recall years ago a division within our Baptist life. One group staged a "sit down strike" in the fields of missions and evangelism. They have almost disappeared. Southern Baptists have continued, as has that great group of Baptists in the north. Later, another division came, you recall, in the Landmarks. We have some among our churches, but every church is practically nil as far as my observation has gone. Southern Baptists have gone on and up.

Later, still another division came. Good men were on both sides. Southern Baptists in the main stayed close to the Word, kept active in missions and evangelism, and advanced under the leadership of the Lord.

Now, we are stressing evangelism as possibly we have not stressed it in this day and generation, pressing forward in this phase of work of our Lord. Most assuredly God has great and unmeasured blessings yet in store for us.

"Our God Marches On." March with Him!

—BR—

NORTHEAST MISSISSIPPI CONFERENCE

This conference met at Baldwyn and if Pastor C. E. Patch and the Baldwyn saints left anything undone, we failed to notice it.

The addresses we heard were well prepared and well presented and they said the others were of the same caliber.

All phases of the denominational work were presented by pastors, laymen, women and state workers.

We were given a good place and sufficient time to explain the EF plan. Several expressed the hope of early adoption. Two guaranteed to have it in operation within 60 days and all who expressed themselves agreed that the EF plan was good. We feel the same way. So have over 300 churches in Mississippi. Such popularity must be deserved.

—BR—

There are said to be more radios per capita in Alaska than in any state in the Union.

An item in the bulletin of the Lake Avenue Church, Rochester, New York, Dr. W. S. K. Yeaple, pastor, says that between 1932 and 1936 giving to churches decreased 30 per cent, to general benevolences 29 per cent, to community chests 24 per cent, and to colleges 18 per cent, while expenditures for jewelry increased 25 per cent, for theaters 41 per cent, for tobacco 48 per cent, for radio 302 per cent, and for automobiles 203 per cent. That does not take into account the almost immeasurable increase in expenditures for liquor.—Watchman-Examiner.

January 20th I closed a two weeks revival meeting with Rev. J. W. Sturdivant and his good people at First Church, Olney, Illinois. There were eighteen professions of faith and several united with the church by letter. Brother Sturdivant is doing a fine work in this town of 7,000 people. There were in the town last year 3,000 lost people, but many of them are being won to Christ. Brother Sturdivant is a Mississippian, a graduate of Mississippi College and was called to this good church when he graduated from the Seminary at Louisville four years ago. The Lord is using him in a great way in this church which is a member of the Northern Baptist Convention. Some good church in Mississippi, looking for a well trained, hard working pastor, and good preacher, will do well to bring this man back to the state.—J. B. Smith.

Pastor E. J. Blackford says Van Winkle church, near Jackson, began the new year with a watch service, and the results are seen in improved spiritual condition, and in eleven additions in January, seven by baptism. All departments show growth in attendance and gifts. All the folks read The Baptist Record, and it is their assistant pastor. They are growing in knowledge and in grace. Here is an example of a small church being a tithing church. Most of the adult members are tithers, and their goal is every member a tither. As a missionary love offering the members made in February a gift to help the Baptist Bible Institute students buy a bus. They have read Mal. 3:10 and practice it.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Yazoo City, Miss., Feb. 12, 1939

Dear Edwina;

You should have been with us at our evening service! The R.A.'s made their initial appearance in the choir. Twenty-five little boys, in vestment, really would have made you feel about as happy as they did me. A few of my boys have "flu," but I expect thirty to be in the choir by next Sunday evening. They will be all well by then I hope, and one or two newcomers will have fulfilled the requirements for being a full-fledged R. A. For this is known as the R. A. choir.

I shall certainly let you know, however, I am planning big for camp, and hope to have all 31 or 32 (or whatever number I have by then) to go to camp. The folk here are giving me the heartiest cooperation and I have faith to believe that every boy will be provided means for going to camp.

It is a strange thing about your asking me to emphasize the need of "World Comrades." I have just made an intensive campaign for "World Comrades" and at the present time in our chapter we have 20 subscriptions reaching 25 boys. You can see that leaves just five without a subscription. I believe in a few weeks time we shall be 100% in subscriptions. Maybe my faith is too great, but I believe it. Men and women in my church have given me dollars, several dollars—to pay for the subscriptions for the big number of underprivileged boys I have. This morning in Sunday school one woman was handing me a dollar just as another gave me 50c. They had heard that I was trying to get subscriptions for all the boys. Twelve boys' own mothers got theirs for their boys so they really are interested.

Tomorrow the kiddies are bringing their offering in Valentines and we are going out leaving them with the sick and shut-ins.

I know you are a busy person and I should not write at length but I knew that some Divine Providence would lead us through and He is most certainly doing it.

Dr. Brame made much of their appearance and preached a very timely sermon directed especially to them—The Potentialities of Youth!

I am quite happy over them, and I can truly say that God is leading us in a most glorious way.

Much love from my boys, and thanks for the fresh inspiration of the Jackson "Clinic."

Very sincerely,

Mr. R. J. Koonce.

Liberty, Miss., Feb. 11, 1939

Dear Miss Robinson;

I am glad to send you a report of our very first Associational Auxiliary meeting. Because of the large territory we had two G. A. banquets last evening. February 10th, one at Centreville where 34 girls attended and one at Mars Hill where more than 60 were present—not including leaders and counselors. Mrs. Harvey and our local leader, went to Centreville. The weather failed to dampen the spirit of our girls. The programs were good: each girl was fine. More than half the group at Mars Hill are working on The Forward Steps.

I know meetings like this are not to be compared to one all-day young people's rally. More interest, more girls, better work, and some of the results already manifest. I am eagerly looking forward to similar meetings for all our auxiliaries.

Yours in His service,

Mrs. C. W. Thompson.

Mrs. F. W. Armstrong gathered from Miss Annie W. Armstrong's annual reports the following excerpts and gave them to the Executive Committee meeting in Birmingham. We enjoyed them and want to pass them on to our readers.

TRIBUTE TO MISS ANNIE W. ARMSTRONG

Minutes are valuable as the record of events and work of an organization. They also reveal character and characteristics of those whose works are recorded. Woman's Missionary Union in the providence of God has been blessed with certain great personalities: from early days two especially stand out, Miss Fannie E. S. Heck and Miss Annie W. Armstrong. No group of leaders in W. M. U. life fail to be mindful of the profound influence of these two great personalities.

Since Miss Annie's "Home-going" I have read each of her annual reports: how revealing they are of the mind and heart of this woman undoubtedly "come to the kingdom for such a time." That we may have a deeper appreciation of her character and contributions to the life of our Union I have gleaned from the minutes some statements made by her. The whole context of these early minutes reveals the high regard for her opinion and the ready following of her thoughtful recommendations.

In 1888 she was a brave soul in the midst of many timid ones. Her every utterance was to stimulate action. Her first words contained the statement: "There is a responsibility for not doing." When timidity counseled delay she urged immediate action: "We need time to plan and consult—to put off for another day there will be too little time for necessary work. States have already virtually decided, unless the ladies intend to retract what they have already said. But," she added, "as we are anxious to have an efficient organization we want consultation all the way." Undoubtedly she, more than any other one person, was responsible for the fact that the organization was actually consummated in May 1888.

Her first report began with the words: "What hath God wrought!" Commenting on the value of the record of gifts she said: "Definite accurate statements focus effort and spur future endeavor . . . As an army marching forth with quickened step inspires confidence and attracts fresh recruits by its enthusiasm, so let our united energies grow and glow in our consolidated efforts for mission work . . . A large and growing correspondence has been maintained—637 letters and 182 postals." Referring to the importance of training young people she spoke of it as a "subject of vital importance in which delay is most dangerous."

1890: "Do we appreciate that, in this golden age of opportunity, not to advance is to regrade."

1891: "It has been a year of work, constant unremitting labor day and night and the glad results of increased returns are a rich reward for expended effort . . . We must not linger for feeling, for assured ability or even for opportunity."

1892: Letters written 4077, postals 348. The whole report is glowing with gains.

1893: Advance of women "leads to fuller understanding of our position as factors of usefulness in the world's advance and evangelization. We thereby lose not an iota of our womanliness but gain in all that goes to make a well rounded Christian character."

1895: She refers to gifts as the dynamics of our organization and says that \$301,199.18 have been contributed to home and foreign missions.

Then she adds: "Truly this child is no weakling! Nor has it grown at the expense of the family, despoiling the older brothers and sisters. By its amiable and proper conduct we believe this child is now entirely welcome in the family circle where at first some of the members looked askance and shook solemn heads in warning at the awful things which this youngster was going to perpetrate, disintegrating churches and other seismic performances. We are a part of the church at work for and in the church and we believe it is coming to be so understood and the work valued by all." In this year also one finds reference to work among colored people, in which succeeding reports show that Miss Annie was very active and led the Union into cooperation with Negro women.

1896: "A large correspondence has been maintained and special effort made this year to write letters of encouragement to workers in the different states. Replies indicate much appreciation of this attempt."

1897: "Christ says to every lost sinner, 'Come,' to every redeemed sinner, 'Go.'"

1898 (Tenth Anniversary): "Go Forward! After ten years of thought-sowing God has graciously permitted us to behold lovely budding plants, stalks of wheat with germs of golden fruitage, but these are only prophecies of what shall be. Let us then not be weary in well doing but, accepting from God each day as a new opportunity, resolve there shall be no squandered hours, no wasted minutes."

1899: "Service is the natural expression of love; the love which is unwilling to sacrifice is only a sentiment or fair blossom from which no fruit can be expected . . . Thanks are due Prof. J. R. Sampey, Dr. W. H. Whitsitt and Dr. F. H. Kerfoot for presenting Woman's Work at the Seminary. The wish expressed by Prof. Sampey that good results will be seen in years to come from their efforts to secure the hearty cooperation of the students in W. M. U. work is heartily endorsed." Here also is reference to tithing; quoting Mal. 3:10 she said: "Wonderful kindness, love and condescension displayed in pleading with men to prove Him, yet 400 more years elapsed before the coming of the Savior. It may be the blessing was delayed because selfishness ruled hearts and offerings were withheld."

1900: "What shall we do? Faithfully continue to labor for the advancement of this work to which we have been called. Recognize first, God as co-laborer. Emphasize the power of organization and go forward in every movement for the educating of Southern Baptist women and children along missionary lines."

1901: "We look forward, hoping that each W. M. U. worker may recognize the force of individuality. In nature every individual element performs its part in the success of the whole. Every twinkling star adds beauty to the night. Every grain of sand adds its quota to the general equipose of the universe. Every twig, every tiny insect fills its place. Of the highest of God's creations it is written: 'Every one of us shall give an account of himself to God.' In the great work to which we as Southern Baptist women are called success will be largely dependent upon personal fidelity."

(Continued next week)

The Foreign Mission Board in Richmond received in February a legacy of \$2,000. We are glad that other states do not forbid the willing of money to religious purposes as Mississippi does. Our state is the only one on earth that allows no money willed to religion.

The Baptist Record

Published every Thursday by the
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East Mississippi Department

By R. L. BRELAND

Foreign Missions

Someone asked the editor of the
Christian Herald if it was right to
give to Foreign Missions when there
is so much Home Missions to be
done. The editor said:

"I shall allow Horace Bushnell to
answer this question. He once made
a list of those whom he thought
should be excused from giving to
Missions. Here it is:

"Those who believe that the
world is not lost, and does not need
need a Savior.

"Those who believe that Jesus
Christ made a mistake when He said,
'Go ye into all the world and preach
the gospel to every creature.'

"Those who believe the gospel
is not the power of God unto sal-
vation, and cannot save the heathen.

"Those who wish that mission-
aries had never come to our an-
cestors, and that we were still
heathen.

"Those who believe that it is
'every man for himself, in this
world, and who, with Cain, ask, 'Am
I my brother's keeper?'

"Those who want no share in the
final victory.

"Those who believe that they are
not accountable to God for the
money entrusted to them.

"I have never yet known a church
that gives largely to Foreign Mis-
sions that neglected the home field;
I have known churches that gave
largely to home activities and neg-
lected the foreign field."

I add my endorsement to the
above statement. The more we give
to Foreign Missions, the more we
will give to Home Missions. Can
you read this and excuse yourself
from giving to Foreign Missions?

Rev. Guy Little supplied at Til-
latoba recently. Good reports come
of the services. He is in his senior
year at Miss. College. He is ready
to supply for pastors or is avail-
able to serve as pastor of churches.
Rev. F. Z. Huffstattler of Gre-

nada County is serving the same
field as last year. He lives in the
pastorium at Providence and gives
that church two Sundays each
month. He gives Graysport and
Pleasant Grove one Sunday each and
preaches at Lodi one Sunday after-
noon. This is a splendid plan. The
pastor lives out with his people.
May other communities follow it.

Rev. A. T. Cinnamond, after a
long and successful pastorate with
Kosciusko Baptist Church, has lo-
cated at Senatobia. He is serving
churches nearby and supplies for the
brethren. He is one of our best. May
the Lord give him many useful
years.

Letters that cheer come to us
now and then. I recently received
one such from a high school girl in
Choctaw County. She was a little
girl when I was pastor of Fellow-
ship some years ago. Her name is
Iris Dobbs. She says: "When I knew
you as a little girl in my father's
home, I could not understand what
it was that made you seem to love
everybody. But since I have become
a Christian I realize it was the love
of God in your heart. I have been
a member of Fellowship Baptist
Church for four years. I do enjoy
my religion. I plan to give my
whole life to religious work. My
happiest hours are when I am in
the service of the Lord." Fine words
from a school girl. Hope she gets
to attend some of our Christian col-
leges. Such girls need our help.

Messages from brother B. Mur-
phree and Mr. and Mrs. G. W. Ma-
lone of Pittsboro Baptist Church tell
me that the work is doing well. Miss
Ruby Taylor conducted a Sunday
School Study Course for the church
last week. Brother H. W. Hanniford
is Sunday School superintendent,
Rev. C. H. Ellard is pastor. I re-
joice in every progress.

A letter from Rev. Henry L. Byrd,
who is doing a fine work among a
group of rural churches in Neshoba
County, brings this cheering word:
"I know that you will be glad to
know that the work goes well at
Coldwater, and to know that we are
laying plans to build a house of
worship. The people seem to be tak-
ing hold of it and I feel sure we
will build this summer." Dear to
my heart is the work at Coldwater.

"Yea, thought I walk through the
valley of the shadow of death I
will fear no evil, for Thou art with
me." I know from delightful ex-
perience that these words are liter-
ally true. God is never closer or
more real than when we go down
into the valley. It strengthens our
faith in God and the Bible. It is the
very word of God. Believe it, live
it.

Teacher—"Willie, how do you de-
fine ignorance?"

Willie—"It's when you don't know
something and someone finds it
out."

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DON'T Scratch!
You risk infection!
To quickly ease the
stinging itch, soothe irritated skin,
and aid healing, apply comforting
RESINOL

S. S. ATTENDANCE FEB. 19, 1939	
Jackson, First Church	1168
Jackson, Calvary Church	1165
Jackson, Northside Church	123
Jackson, Griffith Church	777
Vicksburg, First Church	492
Batesville Church	129
Tabernacle Church, Greenville	127
West Laurel Church	590
New Albany Church	409
Utica Church	143
Clarksdale Church	459
Inverness Church	106
River Avenue (Hbg.) Church	104
Meridian, First Church	674
Crystal Springs Church	430

B. T. U. ATTENDANCE FEB. 19	
Jackson, First Church	185
Jackson, Northside Church	34
Jackson, Griffith Church	246
Crystal Springs Church	79
Clarksdale Church	129
River Avenue Church	84
Vicksburg, First Church	127
West Laurel Church	289
New Albany Church	55
Utica Church	56
Inverness Church	55
Clarksdale Church	145
Immanuel Church	75

S. S. FEBRUARY 12	
Clarksdale Church	489
Batesville Church	127
Vicksburg, First Church	494
Crystal Springs Church	128

B. T. U. FEB. 12	
Vicksburg, First Church	141
Clarksdale Church	136
W. Laurel Brotherhood	63

S. S. FEB. 5	
Pilgrim's Rest Church	93

B. T. U. FEB. 5	
Pilgrim's Rest Church	90

"I painted something for last
year's academy."

"Was it hung?"

"Yes, near the entrance where
everybody could see it."

"Congratulations! What was it?"

"A sign saying, 'Keep to the
left.'"

BASSFIELD

Our Stewardship Revival, begin-
ning Monday night continued with
two services daily, closing Thurs-
day night. Dr. L. G. Gates, pastor
of First Baptist Church, Laurel,
conducted the services. He opened
the book of Malachi in such a man-
ner and with such effectiveness that
the results were gratifying. This
was the first of its kind held here
and indeed opens a new field of
ministry needed in every church. I
feel that Dr. Gates is the man to
lead us in reemphasizing the Tithe
by means of Stewardship Revivals
in the churches. It seems that no
amount of literature on the sub-
ject will do what two or three days'
preaching in the church can ac-
complish.

We had twenty Tithers to stand,
announcing themselves to be Tith-
ers, for the first time or renewing
their faith and practice in Tithing.
There will be many others.

We are grateful to Dr. Gates for
this splendid work with us.

—A. B. Hill, Pastor.

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caused loss of weight. I
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tonic and noticed a decid-
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Sunday School Lesson

PREPARED BY
L. B. CAMPBELL

Lesson for February 26
PETER PREACHES IN SAMARIA
Acts 8:1-24

Introduction. First thing to do is read the whole passage. Then you will get the background upon which this picture is set, and the picture will be all the better understood. We have the disciples here in a time of trouble. For a full understanding of the story told here, it would be well for us to read the whole of the story of Stephen. This will take us back into the sixth chapter, and all the way through the seventh. That is all right. Go back and read it, knowing as you do that you are reading the very words of God, written into this book under the guidance of His Spirit, and so written for our instruction in righteousness. You will then see that this story we are now studying began in

I. Persecution.

Hard on the heels of the martyrdom of Stephen came a season of terrible persecution of the saints in Jerusalem. It was as though the anger of the persecution rulers of the Jews in Jerusalem mounted as their hatred of the disciples tasted blood. When Stephen had been killed, the enemies of Christ began to hunt the disciples out as though they had been wild beasts, and to worry them to the death. Chief among these persecutors was one young man named Saul, a native of Tarsus in Cilicia. He had been instrumental in bringing Stephen to trial and to death, and the violence of his hatred of the followers of Christ mounted like a forest fire in a gale. It is one among the most dramatic happenings in all history that this man became the world's greatest defender of the Christian faith, and the master of all who have sought to reduce its doctrines to intelligible expression.

Here as everywhere, persecution failed to achieve its end. No true faith was ever stamped out by fire and sword. Individual men and women are killed and others are sent scurrying for places of concealment, but the truth for which they stand is never overcome. The more the tyrant tries to suppress the truth, the more he gives it expression. The devil may extirpate the advocates of the truth in one section of the world, but the example of the sufferings of his victims will raise up other followers of the truth in other sections of the earth, as well as on the very ground which has drunk the blood of the martyrs to the truth.

"Those who were scattered abroad were going everywhere preaching the word." (Montgomery.) That is the way it is. Someone scatters a fire and each scattered brand becomes the kindler of a new conflagration. Here the persecutors scattered the disciples over the country, and each disciple as he or she went became a missionary of the good news.

II. Propulsion.

I mean the thrust given by the authorities in Jerusalem to these Christian people. They were propelled from the rear, or were they? Did Saul and his company originate a scheme for getting rid of these people? and did they do so independently of God? Or were these persecutors playing into the hands of a Lord who was seeing to it that His servants should carry out His command to take the gospel into all the world, beginning at Jerusalem, thence into all Judea and Samaria, and thence to all the earth? As angry Saul and the angry rulers in Jerusalem breathed slaughter against the disciples, did not He who sitteth in the heavens laugh? Did He not say, "Poor dupes of the wicked one, ye think to destroy my people. Drive them out from your city, and everywhere ye drive them will be a place where I have need of them and a work for them which will bring your rule and authority to naught."

III. Propagation.

When in the world before was any such thing seen as men now saw occurring in Samaria? Here was a Baptist deacon preaching the gospel to an erstwhile wicked city, and a city full of people hanging upon his words, receiving them as the words of life. Here were lame and ill and ignorant all receiving blessings from the Lord and righteousness from the God of their salvation. "There began to be great joy in that city" (Montgomery). Of course there did. There will now begin to be great joy in any city which will hear and heed the gospel. I write these words in "The city that care forgot," but it is not a happy city, because there is too much sin in it; nor will it ever be a happy city till comes the day when its people shall gladly receive the gospel of the Son of God. But that will bring joy to this or any other city. And the root of that joy is just that the truth of God is being propagated, new lives are being touched and saved by it, new babes are being born into the family of God.

Again, this propagation will take place wherever God's witnesses faithfully testify for Him.

IV. Petition.

In Jerusalem the brethren heard of what was going on in Samaria, and Peter said, "Let Brother John and me go down and help Philip." And the brethren left in Jerusalem said, "Go!" So Peter and John went to Samaria, not as bosses of the job

Philip was doing, but as humble fellow-helpers of the truth. There is not a syllable here in this account to justify anybody with good sense in believing that Peter assumed authority to tell Philip where to go or what to do when he arrived. But to Peter and John as members of His original company, our Lord had given the authority to set the seal of authenticity to the work to be done on His behalf.

Let us remember that here we see the passing of one dispensation and the inauguration of another. Judaism is passing, and Christianity is advancing. In this as in all transition periods, there are factors and features which are transitory and not permanent. Of course there is a very real sense in which every one who believes in the Lord Jesus receives the Holy Spirit, in the hour of his regeneration. There is another sense in which, in the hour of his dedication to God, the yielded man becomes the channel through which a larger measure of the Holy Spirit acts upon the world, and thus it may be truly said that a given man received the Holy Spirit. The believer receives Him for salvation; the believer may in a later hour receive Him in fuller measure for service.

So Peter makes petition for the brethren that they might receive the Holy Spirit, and his petition was granted to Peter and John. Of course it was! John came to know that it would be, and said, "This is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us; and we know that if he heareth us whatsoever we ask, we know that we have the petitions which we

have asked of Him" (I John 5:14, 15).

V. Pretension.

Here is the case of Simon Magus. He was a trickster, deluding the people and striving to convince them that he was somewhat, no matter much what. Came Deacon Philip and began to preach, and to heal the sick and the lame, and to

(Continued on page 15)

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Laurel Manor—home of Mrs. Henry M. Young, built by Mr. Young's parents, the late Mr. and Mrs. Geo. S. Gardiner, founders of Laurel.

SECOND AVE. BAPTIST CHURCH LAUREL, MISS.

Second Avenue Baptist Church was organized in 1908. For a time, the good Methodists of Kingston Methodist Church furnished the newly organized Baptist church their church in which to worship, until the original building was erected. The members of Second Ave. Baptist Church are grateful to these good people for this assistance rendered them in the beginning of our existence.

The first pastor was Rev. T. E. Waldrup. The sponsor of the new church was the First Baptist Church of this city. The State Board came to the rescue of the young church with three thousand and five hundred dollars. Today all who have contributed to the church are glad to have had part in the making of the church possible, as the church has in many ways proven itself worthy of all the help rendered in the beginning. Since the beginning the church has had a number of worthy men as pastors, and some of the most worthy Baptist workers have gone from among our fellowship. Among the former pastors are: J. L. Lowe, brother Phelps, brother Stone, Jack Cranford, J. C. Parker and S. S. Perry. The growth and history of the church reads like romance, as the church has grown to be a gigantic force for the spiritual development in the community and to the uttermost parts of the earth.

The present pastor will celebrate his twelfth anniversary in June this year. The church now has a membership of over 500 active members. The church is enjoying a growth at present probably never experienced before in its history. Seldom a service without additions. Eleven professions of faith with four by letter at one recent service. The spiritual life and growth of the church is the best we have ever witnessed.

Mr. J. R. Graves is the Sunday school superintendent. Our Sunday school enrollment is now over 500 and our average attendance is about 350. We have regular teachers' meeting and workers' council with average attendance of over 50%. Mr. Graves enjoys the confidence and respect of the entire Sunday school force. Mr. Graves' first act as superintendent was the establishing

of a transportation system which has increased our enrollment in Sunday school and church attendance by one hundred. Every department has enjoyed a prosperous growth. Our great handicap is lack of room.

Mr. J. C. Watson, our young people's director, wears a smile because the B. T. U. has doubled in enrollment and attendance since transportation was furnished. We now have enrolled about 200, and at present we are enjoying the best B. T. U. study course in many years. Here again our handicap is lack of room. We are proud to say we have two adult unions.

Our W. M. U. is growing and doing its most efficient work, with interest increasing each month. The auxiliaries are functioning, and a great vision is before us. Mrs. W. B. Smith is our happy president.

We have a live Brotherhood which has proven a great blessing to our church. Our men are happy in the work and have placed themselves behind the program of the church, and I wish you could see the work they have accomplished. Churches without a Brotherhood cannot realize what they are missing. W. B. Smith is president of our Brotherhood.

The church sponsors two Scout Troops: One for boys and one for girls. In spite of many handicaps, concerning room and a proper place to meet the Scouts are gaining ground, and are looking forward to

Southern Women Answer Her Question

All over the South and West the "Touring Reporter" is overwhelmed by "Yesses" when she asks, "Were you helped by CARDUI?"

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The word of users everywhere is given to show how CARDUI helps to improve appetite and digestion, and thus builds up physical resistance. In this way it also works to relieve the headaches, nervousness, depression, that attend "functional dysmenorrhea" due to malnutrition. Have YOU tried CARDUI?

having their own quarters in which to meet. Our efficient Scoutmaster is Mr. A. A. Valentine of Troop 23. And our efficient captain is Miss Velma Beauchamp.

Our board of deacons, consists of business men who are wide awake and alert to the interest of the church and the Lord's work. They are sane, sound and safe. They meet the first Sunday in the month at 2:30 and look after the business of the church. They also have a sub-committee which stands ready for immediate action on all matters pertaining to the church. Just now they are planning a very much needed annex to the church which will give to added departments the room needed and at the same time add beauty to our building. And let me say just here that these fine business men plan to build this educational plant and pay as we go.

Our choir is directed by Mr. Troy Montgomery with Miss Jessie Bush as pianist. Our choir meets Thursday evening for rehearsal and is one of the best drawing features of our church.

Our organizations are both spiritual and active in evangelism. The church as a whole is joining in the revival efforts put forth throughout the land. The church is missionary in all departments and the missionary spirit is growing. We send 20% of our offering to the Cooperative Program. We will be delighted to have you visit our plant while you are our guest at the convention.

LAUREL FIRST BAPTIST CHURCH

The First Baptist Church of Laurel is as a lighthouse in South Mississippi. Its work and influence cannot be hid. The church has a remarkable record of achievement in Christian endeavor, and has always held up "a standard for the people" in civic righteousness and community progress. The pastor, Rev. L. G. Gates, is nearing the end of thirty-four years of continuous service in this church, and is loved as a minister, and honored and respected as a man and a good citizen. He has doubtless given help and encourage-

(Continued on page 14)

COUGHS!

Get After That Cough
Today with PERTUSSIN

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal! Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal syrup for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

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POWHATAN W. JAMES

Introduction by DOUGLAS SOUTHALL FREEMAN



This is a book that should be read by every preacher for it will quicken his heart and enlarge his ministry. A copy should be in every Baptist home as an inspiration to youth and an abiding blessing to all the family.—Theodore F. Adams, Richmond.

I commend the book to all lovers of God, for here we have another chapter in the acts of Jesus in the life of one of his great apostles. You cannot read this book without sensing a definite revival of faith and hope and love. It heartens the reader in the assurance that the kingdom of God is coming.—Louie D. Newton, Atlanta.

Beautifully bound with attractive gift jacket, 16 illustrations and a frontispiece of Dr. Truett.

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J. McKee Adams, Ph.D.

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Lipsey Steele, Magee, Mississippi.)

My dear children:

For fear some of you have lost my address, I'm placing it at the top of this page, with the hope that many of you will be writing a letter and sending it to me soon, soon, soon.

There is a verse in the fifteenth chapter of First Samuel that I'd like for us to think about. You remember the story of how the Lord through the prophet Samuel told Saul to go against the Amalekites and utterly destroy them. Saul was to leave none of them alive, not even their cattle, for the Amalekites were a very wicked people. Saul with his army does fight against them and overcome them. He killed the people, but the king he let live. And the best of their sheep, of their oxen, of their lambs, and all that was good, Saul saved alive; but what was poor and worthless, Saul put to death. And the Lord was very displeased with Saul for his disobedience. Samuel was again sent to Saul with a message from the Lord. When Saul begins to make excuses for saving alive the best of the sheep and oxen by saying that the people saved them that they might offer sacrifice unto the Lord their God, Samuel answered, "To obey is better than sacrifice." Saul and the people could not please the Lord with sacrifice when they were refusing to obey Him.

Obedience is one of the first things that girls and boys should learn. Paul said, "Children, obey your parents in the Lord: for this is right." A mother, one day, gave her little daughter permission to play in the sand on the beach. She warned her that she must not go in the water. She played happily for a while in the sand, but presently she saw some pretty sea shells at the water's edge. She dabbled and waded in the water and then filling her little hands with the shells, she ran to give them to her mother. The mother was very displeased because her child had not obeyed her, and threw the shells away.

A warden in a prison where all kinds of bad men are shut up for doing wrong said that the chief cause of crime is disobedience to parents. He said that when a man is sent to prison, the first thing he is taught is to obey—a lesson they never learned at home. If the boys and girls of today obey their parents and those over them, in ten, fifteen, or twenty years, we will have noble citizens who respect the law.

Jesus wants His children to obey Him too; for he says, "If ye love me, ye will keep my commandments." The best way that we can please Him and show our love for Him is to be obedient to Him.

After this week I think we shall make a little change in our Bible study. We have not studied all the good verses in Proverbs nor learned everything about those that we have studied, but you might find something interesting, so we shall begin a series of stories of Jesus' first followers. If at anytime any of you have any suggestions about what you would like for us to take up, I'd be glad if you would make them. Remember! this is your page, and we want to use it for your good and pleasure.

We are quite appreciative of this newsy letter and contribution from Miss Marie Anthony. We'd be glad to hear from her anytime, but when letters are so scarce we doubly welcome her. Dr. Hamilton, as always, writes a friendly personal note in answer to our latest gift to Miss McSween's scholarship. He wishes that we could know Miss McSween

personally. Maybe some day we might. Who knows? I'm sure that you wish that we could know her too. In the meantime, let us not fail to encourage her with our scholarship help. Read twice the last paragraph in his letter, and then let us all do as he asks.

Have I written too long a letter? Well—you write and I'll cut mine short. Write, and remember the orphans and our scholarship. Won't you do it while you think of it.

With love,

Mrs. Frances Steele.

P. S.—Could we have some answers sent in to our puzzles?

BIBLE STUDY

Proverbs 16:8, Better is a little with righteousness than great revenues without right.

Matthew was a Jew who lived in Capernaum. He was a tax collector. He sat by his table and took up the tax money from the Jews to send to the Roman ruler. The other Jews did not like Matthew because they hated paying taxes to the Roman ruler, and they despised anyone who would so serve his people's enemies. When they passed Matthew's office, they would not stop, and they did not even want to speak to him. They every way showed plainly when they walked by that they did not like a man who made his living collecting taxes.

One day Jesus walked near the place where Matthew sat. He knew how the other Jews felt about Matthew, but he did not act as they did. He stopped and spoke to him. He liked Matthew and wanted to help him. He said to him, "Come with me, Matthew, I want to help you, and I want you to be one of my helpers."

Matthew was very surprised. He was so used to being treated unkindly that he did not expect anything else. He could hardly believe that Jesus was talking to him, but in his heart he was thinking, "I would go anywhere with Jesus."

Matthew knew that if he kept on as a tax collector, that soon he would be a rich man, but he made up his mind that he would rather have Jesus for a friend than to have all the money in the world. He left his business and went with Jesus.

Following Jesus showed Matthew how bad it was to cheat people out of their money. He had friends who were tax collectors, and others who were sinners. He began to wish that in some way they could know his new friend, Jesus. He decided to give a big dinner for Jesus at his house and invite all these to come. They did come and hear Jesus say that the reason he came to live here was in order to save people like them. Many heard him gladly and were sorry for the wrong things they had been doing and turned from them and became true friends and followers of Jesus.

Matthew gave up his business that was bringing him riches, but he found much more happiness in living with Jesus.

Canton, Miss.,
Feb. 13, 1939.

Dear Mrs. Steele;

May I join the Children's Circle? I am a little girl nine years old. I go to Center Terrace Baptist Church and Sunday school. Since my birthday in January, I have been promoted to the Junior class in Sunday school and to the Junior G. A.'s, and it makes me feel more grown up.

I was sick last week and while I had to stay in bed, I re-read lots of letters and stories in the Children's Circle, and I decided I would write to you. I am interested in the orphans, and I am sending ten

cents as a donation to them. Would like to send more, but I can't at this time.

Next time I go down to Jackson I'm going to see the children at the orphanage.

Your little friend,

Lois Marie Anthony

And now you are a junior, Lois Marie! Don't get old too fast though. One of these days you may be wishing you could be a little girl again. We are sorry that you were sick, but we are glad that you thought enough of the Children's Circle to re-read it. We are happy to have you as a member and grateful for your gift.—F. L. S.

Dear Mrs. Steele:

Enclosed is receipt for the \$5.15 sent as a gift toward Miss McSween's scholarship. I hope that you and the young people may have opportunity to know her personally.

We sympathize with those who realize that things are "marked down after Christmas" but we know that the young folks of Mississippi will continue to be among the best friends we have in our work here at the Baptist Bible Institute.

Encouraged by their confidence and prayers and help, and asking that they will remember us as they pray, I am

Yours gratefully,
W. W. Hamilton, President.

PUZZLE

What well known persons in the Bible do these things suggest?

1. Pillar of salt
2. Prison in Rome.
3. Girdle of camel's hair.
4. Ladder.
5. Rooster.
6. Ravens.
7. Bears.
8. Ten plagues.
9. Fiery furnace.
10. Golden calf.
11. Forbidden fruit.
12. Harp.

Answers to Last Week's Puzzle

1. Joseph.
2. Haman.
3. Namaan.
4. Noah.
5. Herod.
6. Dorcas.
7. Samuel.
8. Lazarus.
9. Saul.
10. Lot.
11. Terah.
12. Hannah.

—BR—

"What's Dick doing now?"

"Well, Dick is a cattle salesman."

"And William?"

"He's a minister."

"And Tom?"

"Well, Tom is engaged in politics."

"And you?"

"I'm farming—and feeding Dick, Tom and William."

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Student Bus Campaign, 1220 Washington Avenue, New Orleans, Louisiana.

—BR—

Street Orator: "We must get rid of radicalism, socialism, Bolshevism, communism and anarchism."

Voice from the crowd: "And while we're about it, why not throw in rheumatism?"

"What do you find best for cleaning windows?"

"I have tried lots of things, but I find my husband best."



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Eudora

During the Training - U church, Cold been making enlargement three fine un working a B. Mr. Charles The results pection of siastic. It whole church bers that ha in a church parts—first give without the organiza came a defini Hour; so on Westernman charge of th were presen there were si believes in gi something co are going to send to the phanage," sh to make vale of the little Home on Va And so, i cause it is vice as a me to training.

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Poster

For two y ion departme Board has c test. The co been quite s number of taking part change in th the posters by the Sun will be sent who in turn play in the State Conv honored in was in 1937 Ogburn, of in Blue Mou place in th are hoping make a num year. See month's Tr page 19.

Have yo

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. ♦ JACKSON, MISS.

Eudora Training Union

During the past few months the Training Union in the Eudora church, Coldwater Association, has been making rapid strides in enlargement and efficiency. To the three fine unions that were already working a B. A. U. was added with Mr. Charles Dockery as president. The results were beyond the expectation of even the most enthusiastic. It has strengthened the whole church program. Church members that had never spoken a word in a church service before accepted parts—first to read, but later to give without the quarterly. With the organization of the B. A. U. came a definite need for a Story Hour; so on January 1 Mrs. Bob Westerman was on hand to take charge of the six little folks that were present. The next Sunday there were sixteen. Mrs. Westerman believes in giving the boys and girls something constructive to do. "We are going to make scrap books to send to the hospital and to the orphanage," she writes, "and we hope to make valentines to send to some of the little folks at the Orphan's Home on Valentine Day."

And so, the work prospers because it is based on unselfish service as a means as well as an end to training.

Juniors Are An Evangelistic Opportunity

Mrs. W. C. Williams of Hamburg sends an encouraging message about her junior union. "My 1938 work with the juniors was a pleasant work and I feel that we all received a great blessing. We are planning for a greater year this year. There were six of the juniors to join the church during 1938."

Many other leaders can join Mrs. Williams, I'm sure, in knowing the thrill of leading their boys and girls to Christ.

Poster Contest Announced

For two years the Training Union department of the Sunday School Board has conducted a Poster Contest. The contest for each year has been quite successful, with a large number of unions over the South taking part. The one outstanding change in the rules this year is that the posters sent in will not be kept by the Sunday School Board, but will be sent to the state secretary, who in turn will have them for display in the exhibit room at the State Convention. Mississippi was honored in this first contest which was in 1937 when Miss Georgie Mae Ogburn, of Meridian, then student in Blue Mountain College, won first place in the Class B contest. We are hoping that Mississippi will make a number of contributions this year. See instructions in this month's Training Union Magazine, page 19.

Have you joined the Hundred

Thousand Club? January and February are the months set aside by the Southern Baptist Convention for special emphasis here. Of course any time is a good time to join, but why not NOW? One dollar a month, over and above our regular church pledge. When we pay debts we quit paying interest on borrowed money!

When Shall I Give My Life to Jesus? is a tract by Dr. L. P. Leavell, and is one of the best in the evangelistic series we have. If you would like copies of this tract, or others on Soul Winning our State Convention Board will be glad to supply you with all you will use. They should be used in a large way during these next few months.

Woodville Reports Progress

Mr. S. J. Randall, Training Union director of the Woodville church, in reporting their work for the quarter adds a note that we are happy to pass on as proof of the value of starting another union in the church. Hear him: "About two years ago a union was started and for six or eight months we had only eight regular members. Then an Intermediate union was organized. At once the Senior Union increased in number and more interest was taken in the union. The intermediates started growing and now have 21 members. About a year ago we organized a Junior Union. We have all been agreeably surprised in the work of this union. This union has created more interest in the other unions. At present the Junior Union has a membership of twenty-six. This gives us a Training Union of sixty-one members. Special credit is due to Rev. T. J. Delaughter, Miss Madeline Chandler, and Miss Katherine Perkins. We have just started working toward our goal."

Union Association Reports Four New Unions

Four newly organized unions within the last few months are to the credit of Union Association. One of these is a senior union at Union church. Miss Thelma Moore is their president. An Intermediate union at Fayette with Miss Edith Middleton as leader, Lorman one with Mrs. Blunt Ainsworth as leader and a B. A. U. at Port Gibson makes the fourth. Congratulations to Mrs. Amy Ingram the associational director, and others who helped in getting these new organizations started.

THANKS ALL

Our heartiest thanks to the Crystal Springs church and friends who entertained the State Associational Officers' Conference so splendidly last week. It was a great meeting, and the fine prearrangement for the comforts of the people had much to do with making it great. Thanks also to the Sunday School Board and those who were on the program,

M. S. C. W.—B. S. U.

M. S. C. W. was fortunate in being one of the twenty-four colleges visited by a group of students from the Southwestern Baptist Theological Seminary, Fort Worth, Texas, at the Baptist Workshop, Saturday afternoon, February 11. These students, touring the states of Louisiana, Georgia, Mississippi, Florida, Arkansas, Alabama and Tennessee, were under the direction of Mr. Fred A. McCaulley, Director of Publicity and Extension at the Seminary.

In the group were: Mr. C. B. Hastings of Monroe, Louisiana, graduate of Baylor University, who is a first year student in the School of Theology; Mr. Robert Strobel of Austin, Texas, graduate of Carson Newman College, who is a voice student in the School of Music and who is also enrolled in the School of Religious Education; Miss Elizabeth Donald of Pineapple, Alabama, graduate of Alabama Woman's College, who is also a student in the School of Religious Education; Miss Omega Nutt, of Lena, Mississippi, who went to Hillman College for two years and was graduated from Mississippi College.

The purpose of the tour, according to Mr. McCaulley, was "to acquaint the College students with the opportunities offered at the Seminary" and to interest them in becoming student secretaries, educational directors, choir directors, preachers, gospel singers, young peoples' leaders, etc.

After Mr. McCaulley's brief outline of the work carried on in the Seminary, Mr. Strobel sang "In the Secret of His Presence." The social activities at the Seminary were sketched by Miss Nutt, followed by brief talks concerning the respective schools in which they are enrolled by Mr. Strobel, Miss Donald, and Mr. Hastings. Mr. Hastings brought a very inspiring devotional after which Mr. Strobel led "Into My Heart" as a closing prayer.

—Mildred Ellis, Reporter.

and thanks to all who came and by their presence and participation made their contribution. We must enlist and train all our people. God desires this, and will bless our efforts. We know He will because He has.

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CHARLES J. STUBBS

Charles J. Stubbs was born at Steen's Creek, Mississippi, October 6th, 1866. He was baptised into the fellowship at the Steen's Creek church in 1882 and became an efficient worker in the Sunday School and other church activities. In 1895 he was happily married to Miss Estella Aills, daughter of Dr. and Mrs. W. M. Aills of Steen's Creek, and also a graduate of M. S. C. W. College, where she received marked culture in painting and wood carving. He was a successful business man, in his home town and was held in high esteem by all who knew him.

He received an appointment by Governor Whitfield, to Oakley Farm, where he was credited with bringing the Farm from a liability to an asset to the State of Mississippi. After the misfortune of losing his wife by death he moved to Rome, Mississippi in 1914, and became a member of the Rome Baptist church. For a number of years he served Rome very efficiently as City Marshall. The writer of this article was his pastor at Rome for three years, 1925-1927.

After moving to Rome he was married to Mrs. Maud Austin, of that city. After a lingering illness, his life was ended on earth, January 19, 1939. He leaves his companion, one sister, a half brother, several children and a host of other relatives and friends to mourn his departure.

—J. R. G. Hewlett,
Charleston.

A recent obituary notice in a religious paper reads: "For two years preceding his death he was a constant reader of this paper. He was a great sufferer."

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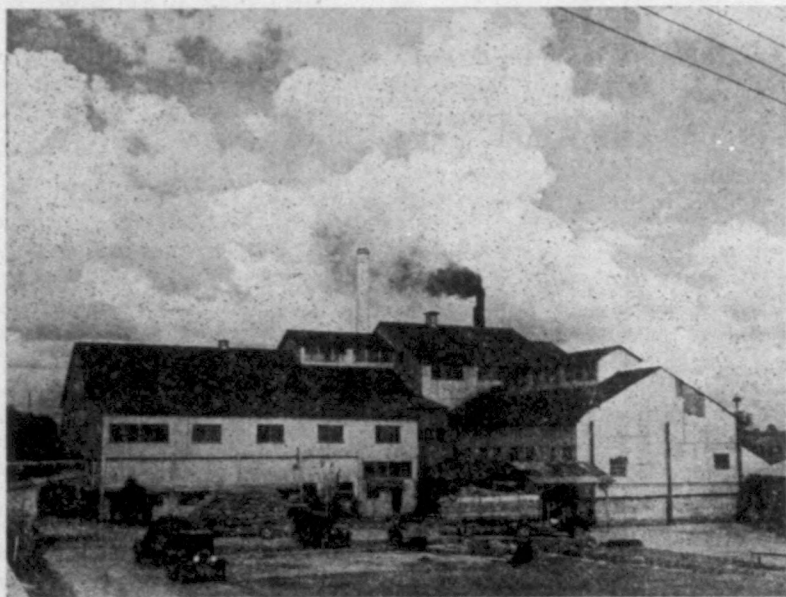
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SOUTH LAUREL BAPTIST CHURCH

The South Laurel Baptist Church, which was formerly known as the Wausau Baptist Church, was organized in 1914, rebuilt in 1927, led by a number of our noble pastors of the state, located in the industrial section of the city of Laurel, is now one of the fastest growing Baptist churches of the city, having doubled not only the membership of the church but the enrollment in every department of the church within the last fifteen months under the leadership of Reverend and Mrs. B. E. Massey. It has been stated by men in position to know that South Laurel has one of the best choirs in the state, led by Mr. Raz Cochran.

The Brotherhood, led by Mr. Ed Freeman, consists of about forty members, organized three new Brotherhoods last quarter and one this quarter. W. M. U. is also very active under the leadership of Mrs. Cliff Joyel. The Sunday school is moving forward in a great way under the leadership of Mr. Curtis Goss. The B. T. U., led by Mr. Herbert Toombs, is doing great work.

Each week we have one hour in intensive Bible study led by the chairman of the board of deacons, brother Dan Scarborough. We also have the children's prayer meeting and scripture work; and I am sure each of you would be interested, as well as amazed, to see how readily these youngsters learn the word of God. We are attempting to train leadership beginning at infancy instead of trying to develop leadership in the adult age.

We shall be delighted to have you worship with us in any of our services at the South Laurel Baptist Church, located on Windham Ave., near the Masonite corporation.

LAUREL FIRST CHURCH

(Continued from page 11)

ment to more young preachers than any other pastor in all the state, and has been a pastor and helper to the small churches and an inspiration to many rural pastors. He is a man of prayer and knows to whom he prays. Thousands have arisen to call him blessed, and his faith and fearless leadership have given hope

and courage to thousands who will lead on.

Today the First Baptist Church of Laurel is in the heart of the greatest Brotherhood organization in all the state and in cooperation with all the churches of Jones County Association will awaken Christian men to their place in the church and in civic progress and righteousness. The substitute institutions to carry the gospel program have largely failed and fallen by the wayside and the work of the Laurel First Church is a demonstration of the place and work of every church that has an opportunity to lead in the gospel program and in the progress of Christian citizenship and righteous living.

Norman Leggett

*Wishes to extend a
HEARTY WELCOME*

*to all delegates to the
State Baptist Sunday School
Convention*

*and to all visitors on the
Chemurgic Trek*

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*Your Headquarters and
Meeting Place.*

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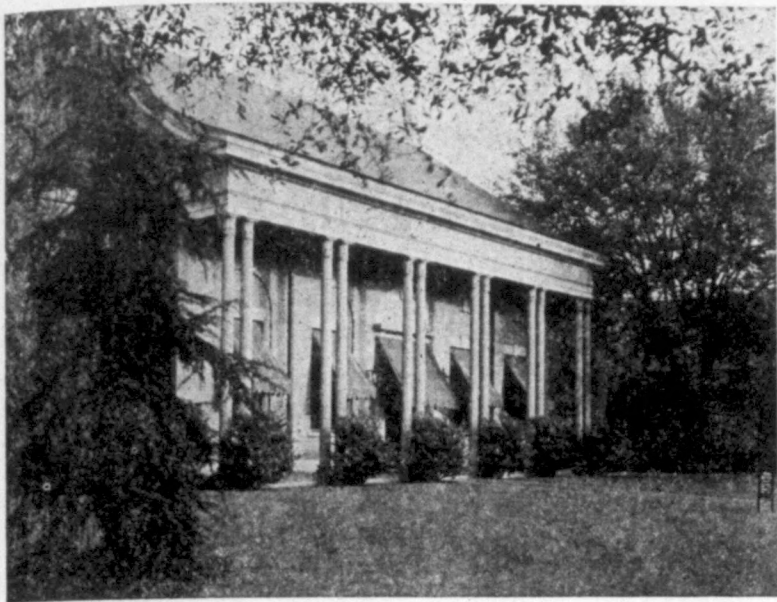
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SUNDAY SCHOOL LESSON

(Continued from page 10)

win men and women to trust in the Lord, and seeing here in the labors of Philip a real work of grace being done, the people of the city turned to his ministry away from Simon. He saw the trend of things and realized that he was playing a losing game in his bid for popularity, so he came to believe the true and sensible avouch of his own eyes, seeing that a greater than he was there. So he believed that Philip was the servant of a great Master, and hearing from Philip of this Master, he accepted the fact of His surpassing greatness.

Then came Peter and John, and Simon saw them lay their hands upon people with the result that the people thus touched became empowered with a new strength and held by a new vision and warmed by a new zeal and propelled by love. Poor Simon had never departed from the idea of commercializing his gifts. Here he saw a chance to make big money by imparting for a price the Holy Spirit to other people. So he comes to Peter and makes his offer. He will pay a good sum for this power, and of course Peter will be glad to trade. Anything in the world has its monetary price, and he will just pay the price and take this. Every man has his price. He will just discover Peter's price and pay it. He got let in for a rude awakening.

"Your money perish with you, because you have supposed that with money you can obtain God's free gift... Your heart is not right... Repent then of this your wickedness, and beseech the Lord to forgive you this purpose of your heart." Repent of your wrong, your sin, your wickedness, and pray the Lord to forgive you this bad purpose to acquire the gift of imparting the Holy Spirit for gain. Poor Simon! He could not understand this attitude of Peter. Why should he be accounted worthy of punishment? He had simply offered a fair price for what he wanted, and what more could anybody ask?

But he was thoroughly frightened at the doom which Peter intimated was hanging over him, so he besought Peter in these words, "Pray

to the Lord for me, both of you, that nothing which you have said may happen to me." Poor chap! He was not bothered by a sense of guilt. He did not realize that he had done anything wrong! He was still just an unrepentent sinner. He labored under no sense of having wronged God. And so we leave him. Poor fellow!

VI. Culmination.

So Peter and John went back to Jerusalem. But they were not in a hurry to get there. They stopped along the way and preached to the Samaritans in villages through which they passed. So they left the field which Philip had sown and planted the seed of the gospel in new fields along the way home. A deacon got them started, and they went about doing the work of the Lord where they would otherwise scarcely have done so.

Thank the Lord for whatever circumstance starts one of His servants at preaching the gospel of His grace to anybody anywhere.

WEST LAUREL BAPTIST CHURCH

By J. H. Street, Pastor

The West Laurel Baptist Church had its beginning in November 1903, when Rev. O. D. Brown and Rev. J. L. Low cooperated in the organization of the church. The membership at the time of organization was fifty-six; but the number increased immediately to 112, as the revival

Week-End Cleanser When Energy Lags!

Want to join a club that may have you singing in the bath-tub Sunday morning? Join the Week-End Club of Intestinal Cleansers! Join next week-end if constipation has you listless, dull, without energy. If it has you headachy, bilious, nervous, with foul breath, coated tongue, come in tonight! Take spicy, aromatic BLACK-DRAUGHT. By simple directions, it will act gently to remove souring waste. Its principal ingredient is an intestinal tonic-laxative that helps impart tone to lazy bowel muscles. You'll like all vegetable BLACK-DRAUGHT!

continued in which the church was born.

Reverend J. E. Phillips was called as the first pastor. The auditorium of the church was enlarged under the leadership of H. R. Holcomb. Other enlargements were made under succeeding pastors, until in 1913, with Dr. R. B. Gunter as pastor of the church, there were seven Sunday school rooms.

In 1924, under the leadership of Pastor Bryan Simmons, a new brick building was begun. In June, 1925, the new church was occupied. The new building is much larger than the former, and can accommodate 600 to 650 in Sunday school, with space for congregations and other organizations in proportion.

A building fund has been recently established for the purpose of erecting an educational building. Plans toward this end are proceeding slowly but enthusiastically, time being taken to consider each move and to make progress safely. Last Sunday the Sunday school attendance was 605 and B. T. U. attendance was 288. The total possibilities of the Sunday school for actual attendance is above 1200; and the prayer and hope of the church is to provide both space accommodations and a trained staff of workers to care for this number.

Dr. Pierce's Pleasant Pellets made of May Apple are effective in removing accumulated body waste.

Adv.

The church has no debt and does not intend to incur any in its new building project.

Every effort is made to carry forward a well-rounded program of worship, witnessing, and work, with attention both to local needs and fullest possible cooperation with the denomination. The latest, and probably the most important forward step in years is the Brotherhood. The West Laurel Brotherhood is said to be the largest in the state.

—BR—

Lady: "Have you been offered work?"

Itinerant: "Only once, madam. Aside from that, I've had nothing but kindness."

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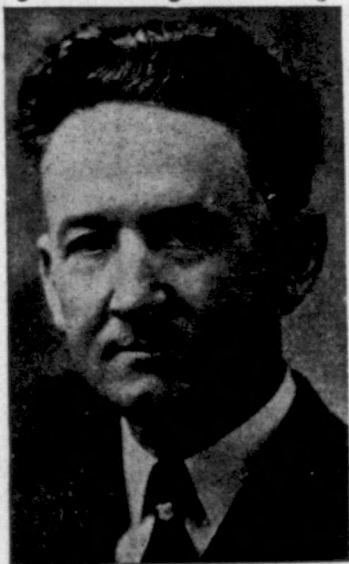
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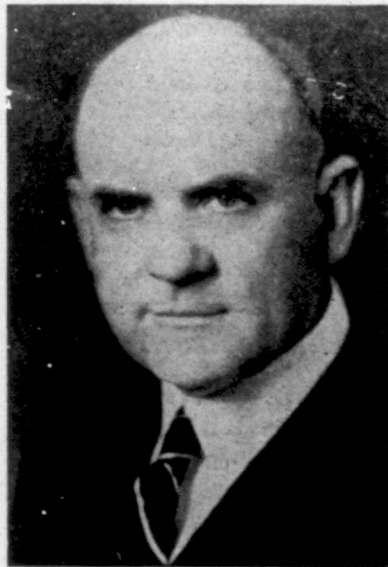


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